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THE

INSTITUTES OF PARÁS'ARA.

TRANSLATED INTO ENGLISH

BY

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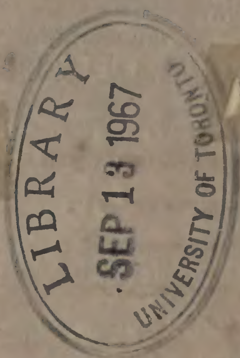
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PREFACE.

PARÁSARA holds high rank as an Indian legislator. He has been named by Yájnavalkya as one of the twenty writers of authoritative treatises on Hindu Law, Yájnavalkya himself being one of the twenty. The enumeration is found in the following verses in the beginning of the First Chapter of the Institutes of Yájnavalkya:

मन्वत्रिविष्णुहारीतयाज्ञवल्क्योशनोऽङ्गिराः ।
यमापस्तम्बसंवर्त्ताः कात्यायनबृहस्पती ॥
पराशरव्यासशङ्खलिखिता दक्षगौतमौ ।
शातातपो वशिष्ठश्च धर्म्मशास्त्रप्रयोजकाः ॥

Colebrooke, in his preface to the English translation of the Vivádabhangárnava of the celebrated Jagannátha Tarkapanchánana,—which translation is otherwise known as Colebrooke's Digest of Hindu Law,—notices Parásara in the following words:—

"Parásara, grandson of Vasishtha, is termed the highest authority for the fourth age; a work attributed to him is extant, with a commentary by Mádhaváchúryya."

The foundation of the notion, that the Institutes of Parásara are suitable for the fourth or Kali age, is the text of Parásara itself. [See Ch. I, sl. 24.]

Visvanátha Mándlik, in his learned edition of the Vyaváháramayúkha, (p. 310), speaks of Parásara in the following manner:

"Paráśara's work is expressly intended to supersede Manu and Yájnavalkya as having been unsuitable to the age owing to lapse of time. Paráśara treats of A'chára (ceremonies) and Práyaśchitta (penance) alone; but this omission to refer to the civil law is not, in my opinion, due to the absence of its development at the time, as it is in the earlier law-givers like Atri. Adverting to that subject, Paráśara says that certain questions are to be determined by the decisions of a *parshad* or assembly of the learned. I interpret this statement to mean that Paráśara found the civil law of the Smṛitis so considerably modified by usage that he felt it unsafe to refer his reader to those works, and therefore invested the verdicts of *parshad* or conclaves of the learned versed in the current usages of the country with great authority. On the other two branches, whereon he has delivered himself, his law is certainly a later development, seeing the minute details in the ceremonial and the abatement of stringency in respect of penances observable in his work. Agriculture is not only permitted here to the higher classes under emergency, but a series of directions about it are given, and a ceremonial laid down, a conformity with which excuses a resort to agriculture by the twice-born even in ordinary circumstances. * * *. The word Paráśara occurs in the Gaṇapáṭha of Páṇíni, in the Gaṇa named Gargádi. Paráśara is one of the seven seers of Vedic hymns in the family of Vaśishṭha, and some descendant of his named Páráśaryya is a Pravara of one of the four branches of Vaśishṭha's descendants."

The three branches of Hindu Law alluded to in the above extract are (1) the A'chára or ceremonial duty, (2) Vyavahára or litigation, (3) Práyaśchitta or penance or expiatory rites. A Dharmaśástra, *i. e.*, a treatise on law, ought to deal with all the three branches of law, as illustrated by the Institutes of Manu, in which each one of the branches has been dwelt on with nearly the same detail and copiousness.

Paráśara, on the other hand, has hardly paid any attention to the second branch, which, as understood by the Bráhmanic lawyers, comprises all questions relating to civil rights, and also criminal liability. The word Vyavahára means 'litigation,' or 'a law-suit.' The Mitáksharа́ of Vijnáneśvara, in commenting upon Yájnavalkya, Ch. 2, v. 9, makes mention of the two classes into which all legal proceedings resolve themselves, namely, those arising from disputes about property, and those proceeding from wrath or passion; the examples of the latter class being assaults and other personal injuries. Now, Paráśara gives but few directions, with reference to either of these two classes of legal proceedings. With regard to civil law or the law relating to civil rights, I can point to two important texts in his work. One is the text which gives sanction to the re-marriage of widows (see Ch. 4, v. 28). The other lays down that there can be only two kinds of adopted sons in the Kali age. (See Ch. 4, v. 22.)

According to the Commentator Mádhava A'chárya, this omission of civil law in the Institutes of Paráśara is not an oversight. The main object of the saint was to dwell upon such parts of the duties of man, as are connected with his welfare in the next world. The law relating to civil rights has reference only to his temporal requirements, none to his spiritual ones. For this reason, says Mádhava, (Introduction, p. 17, Sanskrit edition), Paráśara has briefly alluded to this branch of the law in śloka 67, ch. 1, where he says that a king should rule the state in the way prescribed by law.

Mádhava A'chárya, in the introductory part of his commentary, has given the following analysis of the work. In the Institutes of Paráśara, there are two divisions, twelve chapters, and 592 ślokas in all. The first division relates to A'chára, or the ceremonial part of the law; the last division is concerned with Práyaśchitta, or expiatory penance for sins incurred. The part of the work relating to A'chára, or

the ceremonial law, contains three chapters; in the Práyaśchitta or the penance part, there are nine chapters. The contents of the first chapter in the Áchára division are;—the religious duties of the four castes, such as are special to a particular caste, and also such as are general to all the castes; the daily prayers and the observance of approved usages are duties general to all; the six duties, and the work of Government are special to the several castes. In the second chapter are declared the means of livelihood, such as agriculture and the rest; together with the duties devolving upon the four stages of life. In the third chapter, the subject of Impurities and that of the Śráddha ceremony have been dwelt upon. These three chapters together make up the Áchára part of the work. In the fourth chapter, directions are given for the atonement of sins nowhere else provided for; and incidentally have been spoken of, the different kinds of sons, and the subject of marriage by the younger brother while his elder brother remains unmarried. In the fifth is found the ceremony of setting up the householder's fire, together with what else had to be said in connection with sins elsewhere unprovided for. In the sixth are found penances for various classes of sins, and also the subject of approved food and drink. The seventh chapter dwells upon the purity or otherwise of other articles. The penance in a general form for the sin of having killed a cow forms the subject of the eighth chapter, and in the next occur details as to how the nature of the penance is affected by certain special circumstances connected with the act of killing a cow, such as fastening the animal in a particular manner, and so forth. The tenth treats of the penance for the sin of having had sexual intercourse with females with whom carnal union is not allowable; the eleventh, of the penance for eating prohibited food. The twelfth supplies generally the omissions of both the divisions of the work.

The number of ślokas in the whole work, as stated by

Mádhava, and also as mentioned in śloka 81 of the 12th chapter of the work itself, does not agree with what is actually found in different MSS. The subjoined is a list of the numbers of ślokas as found in the several chapters in the approved text of Mádhava.

Chapter.				No. of slokas.
I	...	...	...	... 73
II	...	...	...	... 15
III	...	...	...	... 41
IV	...	...	...	... 31
V	...	...	...	... 25
V[illegible]	...	...	...	... 75
V[illegible]	...	...	...	... 37
VI[illegible]	...	...	...	... 42
I[illegible]	...	...	...	... 60
[illegible]	...	...	...	... 37
X[illegible]	...	...	...	... 55
XI[illegible]	...	...	...	... 82
			Total	... 573

[illegible] present translation has been based upon the text of the work, which has been sanctioned by Mádhava, and generally upon the explanations given by that great commentator; though slight departures in the meaning have occasionally been made. The translation has in fact followed the text which is now in the course of being edited by Paṇḍit Chandrakánta Tarkálaṅkára, under the patronage of the Asiatic Society of Bengal, which has vouchsafed its patronage to this translation too. Five fasciculi of the Sanskrit text, together with the commentary of Mádhava, are already out. Dr. Rájendralála Mitra, under whose kind encouragement this translation was first undertaken, supplied me with the text in manuscript for the greater part of the work, not yet published.

In conclusion, gratitude bids me state that my translation has had the inestimable advantage of having been carefully revised by Dr. Rájendrálála Mitra, for whose trouble in the matter my acknowledgements can hardly be adequate.

KṚISHṈAKAMAL BHAṬṬÁCHÁRYYA.

27th January, 1887.

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THE INSTITUTES

OF

PARÁŚARA.

FIRST CHAPTER.

1. Now to begin.—On the top of the snowy hill, in the hermitage of the Devadáru grove, the Ṛishis of yore interrogated Vyása, who was seated, rapt in thought.

2. Expound, O son of Satyavatí! the law, which is for the good of mankind, in the present Kali age; and the practice of purification, such as it ought to be.

3. Hearing the above saying of the Ṛishis, (he) the adept in the Veda and the Smṛiti, and exceedingly bright, like a a kindled fire or the sun, who was attended by his pupils, said in reply,

4. "I have not the knowledge of the whole of the truth. How can I venture to expound the law? It is our father who should be asked." Thus said Vyása, the son.

5, 6, 7. Then all those Ṛishis, desirous to obtain correct notions of law, proceeded, under the lead of the Ṛishi Vyása, to the Badariká hermitage, (a spot) crowded with various trees, beautified by flowers and fruits, diversified by rivers and rills, ornamented with holy bathing-places, resonant with the voice of beasts and birds, studded with temples, and enlivened by the dance and music of Yakshas, Gandharvas, and Siddhas.

8 & 9. There, Vyása, accompanied by the Ṛishis, by putting together both his palms and by circumambulation, obeisances and laudatory speeches, paid respects to Paráśara, the son of S'akti, seated at his ease in the midst of an assemblage of Ṛishis, and surrounded by a host of Munis of the highest rank.

10. Now, with a gladdened heart, the great Muni Paráśara, pre-eminent among Munis, thus spoke without rising from his seat, "Tell (me) about your safe arrival."

11 to 15. Vyása having said "(All are) well," thus interrogated him:

"If thou art aware of my reverence (for thee), or from affection, O thou affectionate to persons revering thee! expound the law to me, for I am, father, an object of kindness to thee. The rules of law expounded by Manu have been heard by me, and those by Vaśishṭha and by Kaśyapa, and by Garga and by Gautama and by Uśanas; the laws of Atri and Vishṇu and Samvarta and Daksha and Aṅgirá and S'átátapa and Háríta and Yájṉavalkya, and Kátyáyana and Prachetas and Ápastamba; and the laws of S'aṅkha and Likhita,

16. "All these (laws) have been heard (by me as they were) expounded by thee; they embody the sense of the Veda; (they) have not been forgotten by me. (They are) the laws for the four ages, the Kṛita, the Tretá, and the rest, forming parts of this Manvantara.

17. "All laws arose in the Kṛita age; all have vanished in the Kali age. Expound a part of the rules of conduct fit for the four castes, such as are common (to all).

18 & 19. "Likewise, thou proficient in the nature of law, expound in detail, both in its manifest and in its recondite forms, the law to be followed by those among all the four castes who are skilled in the knowledge of law."

At the end of the words of Vyása, Paráśara the chief of Munis, in detail expounds the law (as) settled, both in the manifest and in the recondite forms.

" Listen, my son, and let the Munis also hear.

20. " In each Kalpa (the deities) Brahmá and Vishṇu and S'iva, and the expounders of the Veda, the Smṛiti and approved usage, invariably perish, and are born again.

21. " The author of the Veda there is none ; (he) the four-faced (God), at each succeeding revolution of a Kalpa, recalls to mind the Veda ; and so does Manu remember the law (at each succeeding revolution of a Kalpa).

22. " In conformity to the character of the age, the rules of law (suitable) for men differ from age to age. The rules for the Kṛita differ from the Tretá rules ; the Dvápara laws are not identical with the Kali rules.

23. " Self-mortification is the rule in the Kṛita age ; knowledge is said (to be the same) in the Tretá ; in the Dvápara, (they) say sacrifice (to the gods to be) the sole (rule) ; and charity alone in the Kali age.

24. " For the Kṛita are suited the laws of Manu ; for the Tretá, those by Gautama (are) prescribed ; for the Dvápara those by S'aṅkha and Likhita ; for the Kali, those by Paráśara are prescribed.

25. " In the Kṛita, one should quit a country itself ; one should quit a village in the Tretá ; in the Dvápara (one should shun) only the particular family ; but in the Kali, one should shun the perpetrator alone (of an offence).

26. " In the Kṛita sin is incurred by one who converses (with a sinner) ; in the Tretá by one who touches (the sinful man) ; in the Dvápara by taking the sinner's food ; in the Kali by a (sinful) act (alone).

27. " A curse in the Kṛita takes effect the moment it is uttered ; in the Tretá (it does so) in ten days' time ; in the Dvápara, in the course of a single month ; in the Kali, however, it takes a year.

28. "In the Kṛita (the donor himself) comes up to (the donee) and makes the gift; in each succeeding Tretá age, (the donee) is invited and the gift is made; in the Dvápara, the gift is made to one who asks for it; in the Kali, however, gifts are made in exchange for service done.

29. "Excellent is the gift, made on coming to the donee's side; the gift after invitation is of the middling kind; gift to a suitor is of a low character; but gift for service (rendered) is fruitless.

30 & 31. "Religion has been overthrown by irreligion; and truth indeed by that which is false; kings have been overpowered by thieves; males have been subdued by females; the worship of fire is dying out; respect to superiors is ceasing to be seen; and maidens are becoming mothers: this is what invariably happens in the age of Kali.

32. "Life in the Kṛita has its seat in the bones; in the Tretá it has its seat in the flesh; in the Dvápara the blood is the seat of life; in the Kali, however, life is dependent upon food and the like.

33. "Special are the rules of conduct for each cyclical age; and the regenerate castes are guided by the rules that govern the age; no censure (therefore) can attach to them; for the regenerates conform to the spirit of the age."

34. The saints have explained what other capabilities are special for each particular age. And the expiation prescribed by Paráśara too is practised (in actual life).

35. "I shall this very day bring to my remembrance the whole of the same, and shall propound it to you. Let the leaders of the saints (literally the bull-like saints) listen to the approved law, which should be followed by a society observing the rule of castes."

36. Holy is the work composed by Paráśara; it leads to well-being and destroys sins; properly construed, it settles

the duties of the Bráhman caste, and establishes the religion of all the rest.

37. A blameless life, that fosters righteousness, is what is proper for all the four castes. Righteousness turns its back to those whose bodies are defiled by a blamable life.

38. A Bráhman, who is given to observe the six duties of his caste, who worships the deities and hospitably receives the guests; whose meals consist of what remains after (daily) offerings made (on the fire), has never to suffer from misery or want.

39. Ablution and prayer, inaudible recitation (of sacred words), burnt-offerings, the worship of gods, hospitality to guests unexpectedly come, and offerings made in the name of the Viśvadevas,—these are the six duties to be performed every day.

40. When a Bráhman has performed the duty of offering to the Viśvadevas, if an unexpected guest arrives,—be he a favourite, be he an object of hate, be he a dunce, be he a learned man—he is the very bridge for crossing over to the seats of bliss.

41. He should be considered as a true unexpected guest, who has come over from afar, fatigued in body, after the performance of the rite for the Viśvadevas;—one arrived prior thereto is not an unexpected guest.

42. Never should one belonging to the selfsame village be accepted as an unexpected guest. His name *atithi* (*lit.*, having no date fixed) arises from the fact of his having arrived unexpectedly.

43. To an unexpected guest arrived at the house, one should address words of welcome; and he should be honoured with the offer of a seat, and of water for washing his feet.

44. The householder should gladden the guest by showing him respect, by the offer of food accompanied with pleasant

words;* and by following him (for some little distance), when he departs (from the house of the host).

45. Where a guest goes back from a person's house,—his hope of a welcome unfulfilled,—the forefathers of the householder do not eat, during the period of ten years and five.

46. Where a guest is disappointed in his hopes—useless are the burnt-offerings made by the host, although he may burn a thousand loads of wood and a hundred jars of ghi.

47. The seed should be sown on excellent soil; wealth should be bestowed on a worthy recipient; for what is sown on excellent soil,—what is bestowed on a worthy recipient—is never lost.

48. (A guest) should not be asked his family or his clan; [*Lit.*, his *gotra* or his *s'ákha*] he should not be questioned as to learning or knowledge. [But the host] should take him to be a god himself; for, in him are united all the gods.

49. Fresh is a Bráhman who lives a strictly religious life; and similarly fresh is an unexpected guest; (and also) he who delights in a constant study of the Veda; these three are fresh from day to day.

[By 'fresh' seems to be meant that 'one never should weary of them; these three should be always acceptable and welcome'.]

50. At the hour of the offering for the Viśvadevas, if a religious mendicant arrives at the house—one should take a portion from the intended offering to the Visvadevas,—should give it as alms, and as a parting gift. [*Lit.* should dismiss the mendicant, having given the alms.]

51. The religious mendicant, and the religious student, these two are the lords of the food that has been cooked. Giving them no food, and eating himself, one should observe (as a penance) the lunar fast.

* *Lit.* with pleasant enquiries, *i. e.*, whether any more food would be welcome to the guest, and so forth.

[The 'lunar fast,' called the 'Chándráyaṇa,' consists in the reduction of a mouthful every succeeding day, till on the day of the full moon the meal is reduced to a single mouthful.]

52. To the mendicant and the student, one should give three alms in all; then he may give at his option as much as his wealth permits.

53. He should pour water on the mendicant's palm; then he should place the alms upon his hand; and water again. The alms so given equal the Meru in bulk; the water is comparable to the ocean itself.

[The meaning is: Such alms are as efficacious in point of religious merit as if he had given a quantity equal in bulk to the mountain Meru,—the golden mountain on the top of which is situated Indra's heaven.]

54. If an unexpected guest has got an umbrella and a horse; he should be welcomed without hesitation; (for by doing so) the householder goes to the place of Indra, where he mounts on elephants and enjoys riches.

55. If a fault be committed in performing the rite for the Viśvadevas, the fault is repaired by (proper hospitality to) a religious mendicant; if a fault, however, be committed with regard to that hospitality, it is not repaired by the rite for the Viśvadevas.

56. The regenerate men who eat their meals, not having performed the rite for the Viśvadevas, are born as crows; their food by no means should be partaken.

57. Those despicable members of the regenerate caste, who eat their meals, not having performed the rite for the Viśvadevas—they all should be taken as abortive beings;—they fall into an impure hell.

58. Those who do not perform the rite for the Viśvadevas, or the rite of hospitably receiving guests,—they all are destined to go to hell, and in the next existence are born as crows.

59. To eat one's meals with his head wrapped round, or with his face towards the south, or with his hand on his left foot, or while he is standing up—is to imitate the manners of the Rákshasa class of beings.

60. One who gives gold to a religious mendicant, or a betel to a student, or extends protection to a thief,—the giver in all these cases goes to hell.

61. The gift or the acceptance of a white cloth, or of a vehicle, or of metal, or of betel, destroys the families of him who takes and him who gives.

62. Whether it be a robber, or a Cháṇḍála (the lowest of all the castes), or an enemy, or a parricide,—any one arrived at the time of the rite for the Viśvadevas, is to be welcomed as a guest, who is like a bridge for crossing over to the seats of bliss.

63. He who welcomes not a Bráhman guest, thoroughly conversant with the Veda—and who eats his meal without offering him a plate of food,—he swallows what is nothing but sin.

64. The mouth of a Bráhman is like a field, incomparable, without weeds;—therein should one sow all kinds of seeds. This agriculture fulfils all the objects of life.

65. Seeds should be sown in an excellent field; wealth should be bestowed upon a worthy recipient: what has been so sown, or so bestowed, is never lost.

66. Where such members of the regenerate caste, as are irreligious and illiterate, subsist on alms begged from house to house;—that village should be punished by the king;—for the village is a feeder of thieves alone.

67. A king of the Kshatriya caste should arm himself, and have his troops; should protect his people; should overcome the forces of a hostile king; and rule the State in the way prescribed by law.

68. Royalty depends not on a hereditary right; nor can

it be transmitted by written deeds. It should be enjoyed after acquisition by means of the sword; the earth is enjoyed by heroes.

[This S'loka, I find, has been omitted by Mádhava. Its second foot has been rendered here rather conjecturally; for the reading seems to be corrupt. In Jívánanda's reprint, I find the reading to be "Svarúpállikhitápi yá." In the Bombay lithographic reprint, the reading is 'Bhúshaṇollikhitápi vá.']

69. To invest money on interest, to be a jeweller, to tend cattle, tillage and trade,—these are declared as occupations for the Vaiśya caste.

70. The highest virtue for a S'údra is to serve the members of the regenerate castes. Fruitless for him is everything else that he may do.

71. Salt, honey and oil, curded milk, whey, and milk,—all these are not polluted by the touch of persons of the S'údra caste. These a S'údra may sell to all the castes.

72. Selling wine and flesh-meat, eating forbidden food, and committing cohabitation forbidden by law,—by committing these even a S'údra at once becomes a 'fallen' being.

['Fallen,' *i. e.*, 'patita'—a sinner unworthy of social intercourse.]

73. By drinking the milk of a tawny cow, by cohabiting with a woman of the Bráhman caste, by discussing the sense of the words of the Veda,—a S'údra for certain merits hell.

Here ends the First Chapter in the Institutes of Paráśara.

SECOND CHAPTER.

1. 2. Now, I shall explain, conformably to what Parásara formerly propounded, the law relating to the duties and observances prescribed for a householder, in the age of Kali; also the rules of conduct, which, being common to all, are suited to the four castes and stages of life, so far as they are able to follow.

A Bráhman who regularly performs the six ceremonies, may also betake himself to agriculture.

[The six ceremonies have been enumerated in ch. I., S'loka 39. Mádhava says that the causal form 'kárayet,' in connection with the practice of agriculture allowed in the Kali to the priestly class, has a special meaning:—he says that a Bráhmaṇa must employ ploughmen of the lower caste in carrying on his agricultural operations; he is not permitted himself to hold the plough.]

3. An ox that is hungry, or thirsty, or fatigued, should not be harnessed (to a plough). A bull wanting in a limb, or diseased, or impotent, should not, by a Bráhman, be made to work.

4. An able-bodied bull, free from disease, well-fed and hearty, and not impotent, should be made to work for half the day. Then should one give the bull a wash.

5. Then the Bráhman should perform the ceremony of inaudibly reciting the sacred word, the worship of gods, the offering on the fire; and likewise should he practise the study of the sacred works. Thereafter should he feed one or two or three or four religious mendicants of the Bráhman caste.

[The religious mendicants, called the 'Snátakas' in the original, are said by Mádhava to be of nine classes.]

6. With the paddy cultivated by himself, or acquired from a field cultivated on his behalf, he should offer the five

sacrifices (enjoined in the works on Smṛiti); and should likewise be engaged in celebrating the sacrificial rites, such as the Veda prescribes.

[The five sacrifices are mentioned by Manu in ch. 3, śl. 70.]

7. Sesamum seeds, or milk, or honey, or butter, should never be sold; they may be bartered for equal quantities of paddy. The sale of grass or wood, or the like, is, for a Bráhman, a similar means of living.

8. What sin a fisherman incurs in the course of one full year,—the same is incurred by the driver of a plough-share made of iron in the course of a single day.

9. A hunter who makes his living by killing beasts; one who lives by ensnaring them; a fisherman and a fowler; as also an agriculturist who makes no gifts (of paddy):—all these five incur the same identical sin.

10. By cutting trees, by rending the earth, and by destroying insects and worms, what sin is incurred by a tiller of the soil is removed by the sacrifice on the threshing-floor.

[The sacrifice on the threshing floor consists of gifts of paddy at that place.]

11. He who refrains from making gifts to Bráhmans, when he stands at the foot of the heaped-up paddy, is a thief; he is the most wicked of all possible sinners; he should be proclaimed as a Bráhman-killer.

12. By making a gift of one-sixth part to the sovereign of the land, one twenty-first for the sake of the gods, and one-thirtieth to the Bráhman caste, one is freed from all sins.

13. A Kshatríya, likewise, may practise tillage, honouring the gods and the Bráhman caste. A Vaiśya or S'údra should always take to agriculture, practise arts, and follow trade.

14. Abandoning the service of the regenerate castes, the S'údras who betake to improper occupations become short-lived beings, and undoubtedly go to hell.

15. This is the eternal rule of life for all the four castes.

Here ends the Second Chapter of the Institutes of Paráśara.

THIRD CHAPTER.

1. Now I shall speak of the term of impurity resulting on the occurrence of a birth, or a death. Bráhmans in three days become pure again, when a relative has died, or has been born.

2. A Kshatríya recovers purity in twelve days; a Vaiśya, when fifteen days have passed; a S'údra, after the lapse of a month; this is conformable to what Paráśara has said.

3. So far as the performance of worship is concerned, a Bráhman's corporeal frame is (always) held in purity. In the case of pollution by a birth, it is allowable to touch the body of a Bráhman who has been polluted by such a cause.

[Mádhava says that the word 'worship,' upásaná in the original, is meant for 'the daily prayers and the burnt-offerings.' The whole text means that a relative's birth or death does not so far affect a Bráhman with impurity as to unfit him for performing his daily worship; and on the birth of a relative to a Bráhman, he does not become impure to the extent of being unfit to be touched.]

4. On the occasion of a birth, a Bráhman recovers purity in ten days; a Kshatríya does so in twelve days; a Vaiśya at the expiry of fifteen days; and the purification of a S'údra takes a month.

[Mádhava says that this rule applies to the case where a Sapiṇḍa has been born; while the rule of three days applies where a Samánodaka, a more distant relative than a Sapiṇḍa, has been born.]

5. A Bráhman who has studied the Veda, and likewise keeps the sacred household fire, is restored to purity in a single day; he who has the knowledge of the Veda alone will recover purity in three days; while he who is without either the Veda or the fire, will remain impure till ten days are over.

6. A Bráhman who has never received the purificatory rites prescribed from the day of birth, who neglects to perform the threefold daily prayers, who is a Bráhman in name alone,—must be ten days impure on account of a birth.

7. If the relatives are sprung from the same progenitor, (but of a higher caste), and from a mother of an inferior caste, the above rule of impurity should be followed by them, when either a birth or a death has taken place.

[In translating this śloka, I have followed Mádhava; but the text of the Ṛishi is not in its obvious and natural sense capable of that interpretation.]

8. The aforesaid impurity extends as far as three ancestors. With the fourth terminates the Sapiṇḍa relationship; and so with the fifth born in the same family, (and with the rest).

9. If the common ancestor be the fourth in ascent, then the impurity is for ten days; in the fifth generation, six nights constitute the period thereof; in the sixth, the purity comes back when four days have passed; but in the seventh, in three days' time.

10. If the death has happened by fall from a precipice, or in a country other than the native land, or if it be an infant which has died, or an anchorite who had renounced the world,—then the relatives are purified in the course of that very day.

11. If information arrives that a person of the same family has died in a country other than his native land,—then the rule of three days or of one day does not obtain; then the relatives are purified by washing themselves on that very day.

12. For infants whose teeth had yet to grow, and for such as had an abortive birth, no cremation is ordained, nor any term of impurity, nor libation of water.

13. If the child should perish, while yet in the womb, or should be miscarried,—then the woman has an impurity of as many days, as would be equal to the number of months the child had been in the womb.

14. An abortion taking place before four months are past, is to be called only an 'oozing' of the womb (miscarriage, *s'ráva ;*) it is named a 'fall' (or abortion) when happening in the fifth month, or in the sixth; thereafter it is called a parturition. And then for the period of ten days should the impurity last.

15. If an infant has died after teething, or if he has died before the growth of his teeth, but after the performance of tonsure upon him,—then for him cremation is prescribed, and his relatives are impure for full three nights.

16. From birth till the commencement of teething, impurity ceases on the very day of death; up to tonsure, impurity lasts for a single night; it lasts three nights until the investiture with the sacred thread; thenceforward, the term of impurity is full ten nights.

17. A person in his pupilage, and those in whose house offerings are regularly made on the fire; these are not affected with impurity for birth, provided they refrain from coming into contact.

18. Nothing but contact can cause to a Bráhman an impure state,—whether it be on account of a birth or a death. To one refraining from all contact, there is no impurity, either for birth or for death.

19. Artists and artisans, physicians, barbers, slaves, male or female, kings, and Bráhmans who lead a sanctified religious life,—all these are purified without a moment's delay.

20. A person observing a religious vow, a person purified by being engaged in some sacrificial rite, one of a regenerate caste who has set up a sacred fire in his house, and a

person whose services are in requisition by the king—these, and a sovereign, have no impurity on account of birth.

21. A person, who is about to be engaged in a battle, or who has made preparations for making a gift, or who is in distress, or a Bráhman who has been invited to partake a religious feast—these become pure then and there;—so it has been ordained by the saints,—as pure as if they *had* observed the full and prescribed term (of purification).

22. If a householder, on the occasion of a birth, absolutely refrains from all contact,—then the mother becomes pure in ten days, while a plunge in the water will render the father pure.

23. Impurity on the ground of death affects all relatives in the same way; but that for birth affects only the father and the mother; that on the ground of birth affects only the mother; the father becomes pure by washing himself.

[Mádhava explains this text as follows:—So far as incompetency to perform religious rites is concerned, all kinsfolk, whether parents or others, are affected in the same way, if a death occurs. But unfitness for being touched is another effect of impurity. This is confined solely to the parents, when there is a birth. Again, the mother remains unfit for being touched till the tenth day, while the father remains so till he takes a wash.]

24. For those who died in the course of doing service to the Bráhman caste, or while rescuing women, or cows being carried away by force, or in battles,—the impurity lasts only for a single night.

25. These two are destined to reach the very highest of all regions, having penetrated through the solar orb;—namely, a mendicant who has practised Yoga, and a soldier who has been killed, fighting with his face towards the foes.

26. Wherever a hero is killed, being surrounded by a number of foes, he reaches regions of undying bliss,—provided he utters no cowardly words.

27. He who comes forward to protect, when the fighting forces have been routed and are running away on all sides —wins the fruits of a well-performed sacrificial rite.

28. Celestial damsels seize for themselves, and take delight with the hero, whose body is wounded or cut by arrows, clubs, or maces.

29. Thousands of celestial damsels, rush forward in a hurry towards a hero killed in battle, each proclaiming, 'He is my lord, he is mine.'

30. The regions which Bráhman aspirants after heavenly bliss reach by performing many sacrificial rites, and by austerities of various forms,—the same seats of bliss are attained in an instant's time by valorous men, who meet their death while blamelessly fighting on a field of battle.

31. If victorious, wealth is won; if death results, beautiful women fall to his share; since this corporeal frame is liable to perish in an instant's time, why should we be shy of meeting death on a field of battle?

32. If blood oozes out from the forehead, while fighting, and enters the mouth—that is on a par with a drink of the soma juice, for a fight is a religious rite properly performed: so it has been represented by the saints.

33. Those excellent Bráhmans, who carry the corpse of a friendless Bráhman, gain, at every step they take, one by one, all the objects for which a sacrifice is performed.

34. Blessed is their deed. No evil happens to them; nor do they incur a sin. By plunging in water, they then and there are freed from impurity.

35. For (the impurity caused by) carrying to the cremation ground and cremating the corpse of a superior Bráhman who has departed this life, without a relative or a friend at his side,—one becomes pure by practising a single Práṇáyáma.

[According to Manu, to repeat the Gáyatrí thrice, while holding the breath, is called a Práṇáyáma.]

36. For voluntarily following a corpse, whether it be that of an agnate or not,—washing with the clothing on, touching the fire, and eating clarified butter,—these are the means of purifying one's self.

37. Where a Bráhman from ignorance follows the corpse of one who belongs to the military caste, he becomes impure for a single night, and purifies himself by eating the fivefold products of a cow.

[These are, milk, curd, clarified butter, cow's urine and cowdung.]

38. If a Bráhman, from ignorance, follows the corpse of a person of the Vaiśya caste, he should observe impurity for full two nights, and should then practise six Práṇáyámas.

39. If a Bráhman, with a feeble knowledge of law, should follow a corpse of the S'údra caste, while the same is being carried to the burning-ground, he shall become impure for full three nights.

40. When the period of three nights is complete, he should repair to a river that falls into the sea; there a hundred Práṇáyámas are to be practised by him; whereafter he eats clarified butter, and restores himself to purity again.

41. When the S'údras have finished all the obsequial rites, and have come to the water's side, then they may be followed by persons of the regenerate caste. This law has prevailed from ancient times.

[Mádhava says that the meaning is not 'coming to the water's side'—but 'when they have ceased to offer libations of water.']

Here terminates the third chapter in the Institutes of Paráśara.

FOURTH CHAPTER.

1. Whether from excessive pride, excessive wrath, or from affection, or from fear, should a man or a woman hang one's self,—then this is the destiny that awaits him or her.

2. He or she sinks into a region utterly dark, and filled to the brink with pus and blood; that torment is suffered for sixty thousand years.

3. For such a being there should be no impurity, no libation of water, no cremation, nor any shedding of tears.

4. Those who carry the corpse or set it on fire, or cut the rope wherewith the person hanged himself or herself, must purify themselves by a Taptakṛichchhra; so has Prajápati declared the law to be.

[Taptakṛichchhra is a sort of penance; the person observing it must live on clarified butter, milk, and hot water, three days each; and must inhale hot air for three days.]

5 and 6. The Bráhmans who touch the corpse of a person killed by cows or bulls, or of one who hanged himself, or of one whose death was caused by a person of the Bráhman caste; and those who carry the corpse, or set fire to it; or those other persons who follow the corpse; and also those who cut down the rope; all should purify themselves by a Taptakṛichchhra; and then a number of Bráhmans should be fed by them. By way of a gratuity they should give to a Bráhman, a cow accompanied by a bull able to draw a cart.

[Hot water should be drunk for three days; hot milk for three; hot ghee for three; and air should be the sole subsistence for the next three days. Seven palas (a pala = 4 tolas) is the quantity of water to be drunk; three palas that of the milk to be drunk; a single pala is the measure of the ghee. This rule governs the penance Taptakṛichchhra.]

7—11. If a Bráhman associates with persons degraded by sin, but has been forced to do so against his wish, for five, or ten, or full twelve days; or for half a month, or a month; or for a couple of months; or for half a year, or for one complete year; at the expiration of the term he becomes degraded as they. He should fast three days, if the association has ended in the first fortnight; if in the second, the penance should be a Kṛichchhra; (a sort of penance extending over twelve continuous days, and consisting in partial or absolute fasts); if in the third fortnight, the penance should be a Sántapana-kṛichchhra; if in the fourth fortnight, the penance is a fast for full ten days; if in the fifth fortnight, the fast must be for full twelve days; if in the sixth fortnight, a single Chándráyaṇa is the penance; if in the seventh, a double Chándráyaṇa; if in the eighth, he should, for the sake of purity, observe a Kṛichchhra extending over full six months. As many gold coins must the gratuity be, as there are fortnights in the period the association lasts.

[A gratuity, 'dakshiṇá,' is the money payment to a Bráhman, without which no religious observance has efficacy.]

12. If a woman meets not her lord, on the day that her monthly courses stop,—she after death goes to hell,—and becomes a widow in repeated births.

13. If the husband meets not his wife on the day that her monthly courses cease, and she be near at hand, he incurs the awful sin of having killed a fœtus. There is not the slightest doubt herein.

14. If a woman despises her husband, because he is either poor, or diseased, or a dunce,—she, after death, is born a bitch, or a sow, again and again.

15. If a woman, during her husband's life, observes a religious vow which involves a fast,—that woman thereby shortens her husband's life, and after death goes to hell.

16. If a woman performs a religious rite, without taking her husband's consent, it is the Rákshasas who appropriate the whole of that religious rite. This is in conformity to what Manu has said.

17. If a woman does harm to her kinsmen and friends, or if she causes herself to miscarry, no one should hold converse with her.

18. What sin is incurred in killing a Bráhman, abortion causes a sin twice as great; there is no atonement for that sin. The abandonment of such a woman has been ordained by law.

19. He who sets his face against righteousness, is but a Cháṇdála by his acts. He gains nothing by being a mendicant, or by worshipping the household fire.

20. If seeds be carried either by a stream or by wind unto the soil of a person's field, and a crop is yielded by the field so sown, the crop will belong to the owner of the soil, not to the person who owned the seeds.

21. Similar thereto are the two descriptions of bastard sons, both begotten on another's wife; they pass by the names of Kuṇḍa and Golaka. The bastard is a Kuṇḍa, if the woman's husband lives; it is a Golaka if begotten after his death.

22. A son is either an *aurasa* (son of the body); or a *kshetraja* (an offspring of one's wife by a kinsman or person duly appointed to procreate issue to the husband); or a *datta;* (that is, obtained by gifts); or a *kritima,* (*i. e.,* a son made). If either the father or the mother gives, the same is called a given son.

[The natural sense of this text seems to sanction a kshetraja son for the present age of Kali. But modern commentators of Hindu Law have explained away the obvious meaning. *Vide* Dattaka-mímáñsá of Nanda Paṇdita, S. I, para. 65.]

23. An elder brother remaining unmarried while a younger

marries, and that same younger brother himself who marries before his elder brother, and the woman who becomes the wife of such a younger brother, together with the person who gives away the bride, and the priest who officiates at the marriage,—all these are doomed to hell.

24. A double Kṛichchhra is the penance ordained for the said elder brother, a single Kṛichchhra for the bride herself. He who gave away the bride must perform a Kṛichchhra and an Atikṛichchhra; while the priest must observe the Chándráyaṇa rite.

25. If the elder brother be a hunchback, a dwarf, a eunuch, an idiot, or hoarse of voice, (probably the word 'gadgada' here means 'a person of an indistinct utterance,' like the dumb), or blind from birth, or deaf, or dumb, there is no sin in the younger's marrying first.

26. If the elder be his paternal uncle's son, or the son of a co-wife of the mother, or the son of another's wife,—then the younger has no sin if he disregards him, either in marriage, or in setting up the household fire.

[For the younger brother to set up his household fire before the elder is a sin; the setting up of a household fire is in general preceded by marriage.]

27. Where the elder brother is alive, but he sets up no household fire, the younger may do so, being permitted by him. This is in conformity to what S'aṅkha has said.

28. When her husband is missing, or is dead, or has renounced the world, or is impotent, or has been degraded by sin,—on any of the said five calamities befalling a woman, law has ordained another husband for her.

29. If a woman has led a continent life, after her lord departed this life, she wins a region of bliss after her death, like to the well-known male observers of a celebate life.

30. If a woman follows her departed lord, by burning herself on the same funeral pile, she will dwell in heaven

for as many years as there are hairs on the human frame,—which reach the number of three crores and a half.

31. As a snake-catcher seizes a venomous serpent by force, and from within its hole lifts it up; so does a wife deliver her lord from the torments of hell, and then rejoices [in heaven] with him.

Here ends the fourth chapter of the Institutes of Paráśara.

FIFTH CHAPTER.

1. If a superior Bráhman is bitten by a wolf, or by a dog, or a jackal, or the like, he should wash himself, and should inaudibly recite the Gáyatrí verse, the holy mother of the Vedic hymns.

2. A person bitten by a dog is pure again, if he washes himself with water touched with the horns of a cow, or at the confluence of two big rivers, or if he pays a visit to the sea.

3. Should a Bráhman sanctified by a knowledge of the Veda, by learning and regular observance of religious rites, happen to be bitten by a dog, he washes himself with water touched with gold, then eats ghee, and becomes pure.

4. If a person happens to receive the bite of a dog, while in course of performing a religious rite, he should fast for full three nights, should swallow ghee, and drink some water touched with the kuśa grass, and should then perform the remaining part of the religious rite.

5. If a regenerate man, whether he leads a strictly religious life or not, is bitten by a dog, let a number of Bráhmans be saluted by him, who render him pure by casting their eyes on him.

6. If a part of the body be smelt, or licked by a dog, or scratched with the nails of the beast,—to wash it with water and to singe it with fire,—are the two courses prescribed by law.

7. If a Bráhman woman be bitten by a dog, or a jackal, or a wolf,—the rising stars and planets should be looked at by her, whereby she becomes immediately pure.

8. If it be a dark fortnight, and the moon at no moment comes to sight, she should gaze at that part of the heavens, where the moon is known to be travelling at the time.

9. If a superior Bráhman be bitten by a dog, and there is no other Bráhman in the village, he should circumambulate a bull and bathe; thereby he becomes immediately pure.

10—14. If a Bráhman, who had set up a sacred fire, be killed by a Cháṇḍála, or a S'vapáka,* or by cattle, or by Bráhmans, or if he has committed suicide by poison, his dead body should be burnt by another Bráhman, with profane fire, (*i. e.*, not the sacred household fire) without reciting the holy mantras. If the body be touched, or carried or burnt, by any person connected by blood with him,—the penance of Prájápatya should thereafter be observed by that person, with the permission of other Bráhmans. Then the Bráhman should take out and wash with milk the calcined bones; and then with his own holy fire, while reciting the hymn proper for his tribe, separately burn the same once again. If a Bráhman, who had his sacred fire, should depart this life by the fiat of fate while dwelling in a foreign country, and his sacred fire yet subsists in his house, hear, O most excellent Saints, the sacred regulation relating to his cremation rite.

15—18. Let the hide of a black antelope be spread; let the figure of a man be made with kuśa grass; let seven hundred leaves be gathered with their footstalks intact; let forty of these be placed on the head of the figure; ten upon the throat; one hundred on the two arms; and ten upon the fingers; one hundred on the hip; two hundred on the belly; eight on the two testicles; five on the male organ; twenty-one on the two thighs; two hundred on the knees and the legs; and six on the toes of the feet. Let the sacrificial vessels be then arranged.

19—21.—The vessel śamyá should be placed on the male organ, and the wood for generating the frictional fire on the

* A caste equally low with the Cháṇḍála; the name seems to imply that they cooked and ate dog's flesh.

two testicles; the vessel juhú on the right hand; the vessel upabhṛit on the left hand; the mortar on his back, as also the pestle; the stone slab on the chest; rice, ghee and sesamum seed upon the mouth; the water vessel upon his ear; the vessel for holding the ghee on his eyes. A piece of gold should be placed on his ear, eyes, mouth and nose.

22—23. At the spot one should bring together all the requisites for a burnt sacrifice; and should make an offering with the recitation of the hymn, which begins with the words—'asau svargáya lokáya lokáya, svahá.' This offering should be made either by a son, or by a brother, or by any kinsman of the deceased. The observances are the same as are followed when a burnt sacrifice is performed. This ought to be done by persons learned in law.

24. When the observances conform to what has been said above, the dead man undoubtedly reaches the abode of the supreme Being. And the Bráhmans who burn him are destined to attain the highest bliss.

25. But if they rely upon their own understanding, and are led to adopt a different course, they are sure to shorten their lives, and cast themselves into an impure hell.

End of the fifth chapter.

SIXTH CHAPTER.

1. Now I am going fully to explain the expiation necessary for killing animals, such as Paráśara explained it before, and is detailed in full in Manu's work.

2. If a heron (krauncha), a crane, a goose, a ruddy goose, a cock, a web-footed animal, or a śarabha, be killed purity is restored in a single day.

3. The killer of a heron, a tittibha, a parrot, a pigeon, a snake, or a crocodile, attains purity by fasting in the daytime and eating at night.

4. The killer of a wolf, a crow, a dove, a hill maina, or a quail, purifies himself by plunging in water, and performing a single práṇáyáma, both at the rising and the setting of the sun.

[The word in the original is 'vṛika', which ordinarily means 'a wolf.' Mádhava says that it here means 'a species of bird.']

5. Let the killer of a vulture, a hawk, a rabbit, or an owl, live, to purify himself, on uncooked food for an entire day, and on air for three meal times.

6. Let the killer of a *valgulí*, a *tittibha*, a black-bird, a wag-tail, a *lávikâ*, or the red-winged bird, purify himself by eating at night.

[In these verses, the same animal is mentioned more than once; Mádhava says that different sub-species are intended thereby.]

7. Let the killer of a káraṇḍava, a chakora, the tawny bird, an osprey, a sky-lark, or the like, purify himself by worshipping S'iva.

8. And the expiation for killing a bheruṇḍa, a blue jay, a bhása, a dove, a partridge, in fact all sorts of birds, is a fast for an entire day.

9. For killing a mouse, a cat, a snake, a monster snake, or the dundubha snake, a number of Bráhmans should be fed with kṛisara, (Khichri,—rice, ghee and peas or sesamum cooked together,) and the gratuity should be an iron rod.

10. A man purifies himself from the sin of killing a porpoise, a lizard, a snake, a tortoise, or a porcupine, by living on egg-fruit for an entire day.

11. The killer of a wolf, a jackal, a bear, or a hyena, purifies himself by living on air for full three days, and giving a Bráhman a *prasṭha* of sesamum seed.

[A *prasṭha* consists of 48 double handfuls.]

12. The expiation for killing an elephant, a horse, a buffalo, or a camel, is a fast for an entire day, and plunging in water for three times,—at sunrise, sunset and noon.

13. A man expiates the sin of killing an antelope, a monkey, a lion, a leopard, or a tiger, by a three nights' fast, and by gratifying a number of Bráhmans with food.

14. Let the killer of a stag, a rohita, a boar, a sheep, or a goat, fast for an entire day, and break the fast with some such food as has not been produced by the tillage of land.

15. And so for killing any fourfooted beast, or any animal that roves in the wood, there should be a fast for an entire day, while inaudibly reciting that special hymn, which relates to the god of fire.

16. If a woman, an artist, or a mechanic, be killed, two prájápatyas is the penance prescribed, and the gratuity is a bull and ten cows.

17. Should one kill an innocent member of the military caste, or a similar Vaisya, he should expiate it by a double atikṛichchhra, and a gratuity of twenty heads of cattle.

18. For killing a Vaiśya who lives a S'údra's life, or a Bráhman who perpetrates forbidden acts, the penance pre-

scribed is the lunar fast, with a gratuity of thirty head of cattle.

19. If a Bráhman should ever happen to kill any person of the Cháṇḍála caste, let him perform a Kṛichchhra prájápatya; and give a gratuity of two cows.

20. If a person belonging to the Cháṇḍála caste, should happen to be killed by one of the Kshatriya tribe, or by a Vaiśya, or by a S'údra, the slayer becomes pure by half a kṛichchhra.

21. If a thief, a S'vapáka, or a Cháṇḍála, comes to be killed by one of the Bráhmin caste, the murderer may purify himself by fasting for an entire day, and by tasting the five articles derived from a cow.

22. If a Bráhman speaks to one of the S'vapáka caste, or to a person of the Cháṇḍála tribe, he should speak to a member of the Bráhman caste, and once recite the Gáyatrí verse.

23. For sleeping together with many of the Chándála caste, let a Bráhman fast for full three nights. If he treads a path that a Chándála has trodden, his sin is removed by a remembrance of the Gáyatrí verse.

24. On seeing a Cháṇḍála, let him look at the sun without a moment's delay. For touching a Chándála, let him bathe with his clothing on.

25. If a Bráhman drinks water from a tank excavated by a Cháṇḍála, and if it be done without knowledge, he will be pure by omitting one meal; else it is necessary to fast for a day.

26. For drinking water raised from a well, into which a Cháṇḍála's pot has been dipped, purity may be restored by drinking for three nights cow's urine in which half-ripe barley has been blended.

27. If a Bráhman drinks water contained in a Chándála's jar, provided he throws it up then and there, he will have to observe the prájápatya penance.

28. But if he fails to throw the water up, and if it is assimilated into his body, let the penance prescribed be not prájápatya but kṛichchhra sántapana.

29. A Bráhman in the above case should perform a sántapana; a member of the next inferior caste has to perform a prájápatya; the penance for a Vaiśya is half of the same; while for the S'údra a quarter penance is prescribed.

30—31. If a Bráhman, a Kshatriya, a Vaiśya, or a S'údra, should by inadvertence drink water, or curd, or milk contained in the vessel of the lowest castes;—then the regenerates are purified by Brahmakṛchra and a fast; a S'údra by a fast and by making gifts, so far as his ability extends.

[Mádhava cites a verse mentioning the following seven as the 'lowest castes', or 'antyaja', as they are called:—the washerman, the worker in leather, the actor, the Varuda (probably the betel-grower), the fisherman, the Meda, and the Bheel.]

32. When a Bráhman through ignorance chances to eat any food that belongs to one of the Chándála caste, he should purify himself by living on half-ripe barley and cow's urine for ten nights.

33. The barley should be steeped in the cow's urine, and one mouthful thereof should be taken day by day; for ten days he must live a blameless life; this is the penance prescribed for him.

34. If a Cháṇḍála stays in a person's house, while his caste is not known to anybody there,—then, when his caste comes to be known, the Bráhmans, when waited upon, should show a favour by prescribing the penance.

35. Bráhmans well-versed in the rules of law and thoroughly conversant with all the Vedas, should propound rules which have emanated from the mouths of saints, and rescue the sinking sinner from his sin.

36. He and his servants, all should eat milk, unripe barley, cow's urine, curd and ghee; and there should be a plunge in water at the three conjunctions, (sunrise, sunset and noon).

37. He is to eat the mixture of barley and urine with curd for three successive days; for three days again with the ghee; and with the milk he eats it three days; for full three days with each of the above-named things.

38. He must not eat it with a feeling of disgust, or as if it were the remains of another's meal, or as if it were polluted from a contact with worms. Of curd or milk, three *palas* are taken; and of the ghee, only a single *pala*.

[A *pala* = 4 or 8 tolas.]

39. Copper or bell-metal vessels become purified, by rubbing with ashes; washing in water makes all clothing clean; an earthen pot is clean by abandonment.

40. Then the safflower, the molasses, cotton, oil, ghee, and all the paddy, [in the house] should be deposited at the door, and then the house should be set on fire.

[The above expiations are intended as a purification, when a Cháṇḍála has lived unknown in the house.]

41. Having done all this, he should thereafter gratify the Bráhmans with food; and the gratuity prescribed to be given them is thirty cows and a single bull.

42. The ground itself is rendered pure, by being plastered anew, by digging up, by offerings made on the fire, or by the recitation of the sacred words; it loses its pollution also by the Bráhmans having rested their feet upon it.

43. In case of association for a month or half a month, with persons belonging to the Cháṇḍála caste, purity returns by living on cow's urine, wherewith unripe barley is mixed, during the period of half a month.

44—45. If a washerwoman, or a woman of the caste that works in leather, or of the hunter, or of the fowler caste, or of

the caste that works in bamboo, should live unknown in the house of one who belongs to any of the four chief castes;—then, when the fact is known, the process for purification is half of what has been described above; the house, however, need not be burnt; but the rest of the foregoing ceremony must necessarily be performed.

46. If a Cháṇḍála should enter the inside of any one's house, he must be turned out from the abode, and all the earthen vessels should be thrown away.

47. But an earthen vessel filled with an oily substance need not be thrown away. The house should be washed with cow-dung and water, mixed together.

48. When there is a wound or a sore on a Bráhman's body, and there is a secretion of pus and blood, and worms have been generated there,—if it be asked, what should the penance be?

49. A person who has been bitten by worms, should for three days wash himself with cow-dung and with the urine of the cow, and with curd and milk, and with ghee; he should swallow the same; he would thus become pure.

50. A Kshatríya too, should become pure, by making a gift of five *máshas* of gold. For a Vaiśya, the prescribed penance is,—the gratuity of a cow, and likewise a fast.

51—54. For the S'údras, however, no fast is ordained in the case; a S'údra is pure by the making of a gift.

When the Bráhmans, who are the divinities of the earth, utter the words,—'all has been rightly performed'—the same should be accepted with an obeisance and bending of the head; for in the said utterance from a Bráhman's mouth are gathered the fruits of an agníshṭoma rite. The defects in the performance of any religious rite, whether recitation, or austerities, or the performance of a sacrificial rite—are all removed, if the Bráhmans signify the approval thereof. If the sinner be ill, or in distress, or fatigued, or in times of

scarcity or civil commotion,—the fast, the austerities and offerings are vicariously performed by employing a Bráhman. Or the Bráhmans in a body, may, out of grace, show an indulgence to the sinful man.

55. If penance is performed by employing Bráhmans, all its objects are sure to be gained. Indulgence is due to a feeble man, as also to the young and the aged.

56. In case of others, indulgence would be worthy of blame. Therefore indulgence is not sanctioned by law. If from affection, or avarice, or through fear, or ignorance of the law,

57. Indulgence should be shown to a sinner; then the sin transfers itself from the sinner to those who show indulgence in prescribing the penance. Similarly the sin will transfer itself to them, if they prescribe an impracticable penance, when the sinner is at the point of death.

58—60. For thereby is impeded a momentous duty. But this rule applies not to a healthy man. If, however, the prescribers of expiation, from ignorance of the law, vicariously perform the penance for a healthy man, and propound this rule for even him, they obstruct the real expiation of the sinful man, and sink into an impure region of woe. If a person disregards the instructions a Bráhman gives, and if he performs the expiation just as it pleases himself, his fast is fruitless; he never wins any religious merit. The form of expiation, which even a single Bráhman thinks fit to prescribe, should be accepted by all.

[The beginning of śloka 58 is thus explained by Mádhava. 'The momentous duty referred to here is the duty of calling to mind some beneficent divinity at the very moment of death, whereby all sins may be removed then and there. If an impracticable expiation is prescribed, the dying man will be in anxiety and trepidation, thinking solely that he was going to die with all his sins unexpiated. And so with a preoccupied mind, the sinner does not even call the

divinity to mind, which no doubt would be deplorable. Therefore, one who undertakes to prescribe a penance should be cautious that he does not prescribe an exceedingly severe form of expiation, beyond the power of the sinful man to perform. But this rule does not apply to a healthy man, *i. e.*, there ought not to be any fear in prescribing the proper form of expiation if the sinner is healthy.]

61—62. The sayings of Bráhmans must receive acceptance; otherwise is incurred the sin of killing a child in the womb. The Bráhmans are peripatetic places of pilgrimage, so are righteous persons; what they utter is like the water from a holy pool. It washes the sins of uncleanly men. What the Bráhmans say is respected by the deities themselves.

63—66. In a Bráhman are united all the gods. What he says never turns false. Whether a fast, or a recitation, or an act of washing one's self, or a religious rite, pilgrimage, or an act of some austerity, if it be performed vicariously by a Bráhman for another, all its objects are sure to be gained. If there be worms in any food, or if the food be polluted with flies or the like,—water should be touched in the midst of eating the food, and the food itself should be touched with ashes. If a Bráhman, while eating, should touch his foot with his hand, he eats the leavings of another person; and likewise he who eats off a broken plate.

One should not eat, while he is wearing his shoes, nor while reclining upon a bed, nor while he is standing up.

67—69. Articles of food which have been looked at by a dog, or by a person of the Cháṇḍála caste, should be thrown away. What food is forbidden, and what the purification is for polluted food, I am going to tell you, just as Parás'ara has propounded it. If it is food, which has been already cooked, where its quantity equals an *áḍhaka* or a *droṇa*, and is polluted by contact with a crow or a dog, the owner of the polluted food should present

himself before a number of Bráhmans, and should submissively ask them how the food should be rendered pure. But a quantity of food equal to a *droṇa* in measure, though it be touched by the mouth of a crow or a dog, should never be thrown away as unclean food.

70. Thirty-two *prasṭhas* make a *droṇa*, and an *áḍhaka* is equal to two *prasṭhas;* so say Bráhmans who know the *Veda,* who are skilled in the branches of it, and whose conduct is regulated by the Institutes of law.

71—75. From this, the learned in the Veda and in the law, may readily ascertain what quantity of food a *droṇa* or an *áḍhaka* is. A Bráhman should throw away a small quantity of food, if it has been touched by the mouth of a crow or a dog, or has been smelt by a cow or an ass. If a *droṇa* or an *áḍhaka* be its measure, then there is no uncleanness in it. That part of the food, which the saliva of the animal has made unclean, should be picked up and thrown away; then the food should be besprinkled with water touched with gold; then it should be heated near a fire. Touched with the fire, and besprinkled with water which has had a contact with gold, and purified with the hymns of the Veda which the Bráhmans recite near the polluted food, it becomes fit to be eaten without a moment's hesitation. If it be oil or ghee, or milk of the cow, and if the question be, what purification is proper for it,—a small portion should be thrown away; and the oil or ghee should be strained; the milk of a cow is purified by applying the flame of a fire to it.

End of the sixth chapter.



SEVENTH CHAPTER.

1. Now follows the topic of purification of chattels, in conformity to what Parására has said. Of wooden vessels, the purification is paring with the adze.

2. A woman becomes pure, by her monthly courses, provided she has not gone astray; a river is pure, if there is a stream in it, and if no impurities are visible on it.

3. If an elongated tank, or a well, or a reservoir, becomes unclean on any account, a hundred jars of water should be drawn and thrown away, and the remainder is rendered pure by mixing with it the five articles derived from a cow.

[*Viz.*, urine, dung, ghee, milk and curd.]

4. *Gaurí* (fair) is the appellation of a female child, when she is only eight years old; *rohiṇí* (scarlet) is her name when she is nine; she is a *kanyá* (virgin) when ten years old; thereafter she becomes similar to a female who has her courses month by month.

5. When the twelfth year is reached by the female child, if the guardian does not give her away in marriage, her forefathers drink, without interruption, during each succeeding month, whatever blood is passed in her courses.

6. The mother, and the father, and likewise the eldest brother, all these three relatives will go to hell, if before menstruation they neglect to marry the girl.

7. If a Bráhman, deluded by ignorance and pride, comes to marry a girl of the aforesaid kind, he does not deserve to be spoken to; food should never be partaken in company with him: that Bráhman becomes the husband of a S'údra girl.

8. To remove the sin which a Bráhman incurs by enjoying a S'udra female for a single night, he must for three years subsist on alms, and daily recite sacred hymns.

9. Where after sunset, a Chándála or a degraded man, or a woman in her confinement, or a corpse, has been touched—if the question be, what is the method of purifying one's self?

10. By looking at the fire, likewise at gold, and at the path by which the moon traverses the sky, and by washing himself when Bráhmans have given permission to him, the sinner is rendered free from sin.

11. If two Bráhman women, both being then in their monthly courses, should happen to touch each other's person, they must observe a fast till the courses cease; both become pure when the third night is passed.

12. If one of two women be of the Bráhman caste, and the other belong to the Kshatríya tribe,—both being in their monthly courses then, and they should happen to touch each other's person, the first must observe one half of the Krichchhra penance, while the second only a fourth.

13. If one of two women be of the Bráhman caste, and the other belong to the Vaiśyá tribe,—both being in their monthly courses then, and they should happen to touch each other's person, the first must observe three-fourths of the Krichchhra penance; while the second only a fourth.

14. If one of two women be of the Bráhman caste, and the other belong to the S'údra tribe,—both being in their monthly courses then, and if they happen to touch each other's person,—the first must observe a Krichchhra penance, while the second becomes pure by making a gift.

15. A woman in her monthly courses, is restored to purity after having washed herself, on the fourth day. When the courses actually cease, however, it is then that she should engage herself in the performance of the rites due to the manes and the gods.

16. When the menstruatal fluid flows from day to day on account of a disease, it causes no impurity; that is, uncleanness by reason of disease alone.

17. As long as the menstrual fluid continues to flow, so long the acts and doings of the woman cannot be clean. When the courses cease, the woman becomes fit to have intercourse with, and she may then employ herself in the household duties.

18. On the first day that the blood begins to flow, the woman is comparable to a female Chándála; on the second, she is like a Bráhmanicide; on the third, she may be likened to a washerwoman. On the fourth day, however, she is entirely pure.

[Mádhava says that the comparisons imply this,—as great a sin will be incurred by having intercourse with her on those particular days, as would be incurred by having intercourse with the females she is compared to.]

19. If it be necessary for a person not in health, to wash himself in order to expiate a sin,—a healthy person should wash himself for ten successive times, and every time he is to touch the person diseased, whereby the latter will be rendered pure.

20. While a Bráhman has not washed himself after taking his meals, if he chances to be touched by another yet unwashed after a meal, or by a dog, or by a S'údra, he should fast for a single night, and then swallow the five articles derived from a cow, whereby purity is restored to him.

21. If himself unwashed, he is touched by a S'údra, who, however, is *not* unwashed,—the purification is to wash himself. If an unwashed S'údra touches an unwashed regenerate man, the latter must perform the *prájápatya* penance.

22. A bronze vessel may be rendered clean, by means of ashes being rubbed upon it, provided spirituous liquor does not besmear it. But having come in contact with any sort of spirituous liquor, it can be purified only by fire, and by its surface being scraped with a sharp instrument.

23. Bronze vessels smelt by a cow, or polluted by a dog or a crow, or if a S'údra has made them unclean by eating off them, are rendered pure, when they have been ten times rubbed with ashes.

24. If on a vessel made of bronze, a gargle is cast, or water which has been used in washing the feet,—it should be buried in the earth for full six months, and at the end of that period it may be again taken out and put to use.

25—26. Iron vessels are purified, after iron has been rubbed upon them; a lead vessel is purified by being melted in the fire. In the case of vessels made of ivory, bone, horn, silver, or gold, or of costly stones, or of conch; water should be used for the purpose of washing them; thereafter they should be rubbed with stone. This is the purification prescribed by law.

27. Earthen vessels, by being burnt, are rendered clean; and paddy, when scoured, is rendered clean; vessels made of bamboo, or bark, and rags, linen, cotton clothing, and woollen cloth, and the birch tree bark;—these are purified by sprinkling water on them.

28. Furniture made of *muṉja* grass, and likewise the winnowing fan, fruits, all sorts of leather and hide, and grass of various kinds, and wood, and ropes—all these are purified by sprinkling on them water.

29. A painting brush, pillows, scarlet cloth, and such other things, after being dried in the sun, are to be sprinkled with water to render them pure.

30. Cats, flies, insects, moths, worms, and frogs, come in contact with both what is pure and what is the reverse of pure; but their contact transmits no impurity. So Manu has said.

31. Running water, while touching the ground, and particles of saliva, flying from each other's mouth, when a talk is held by two persons; and oily substances, that may be

left, after having been partaken of as food; these are never unclean; so it has been said by Manu.

32. Betel and sugarcane, and likewise fruits, and oily substances which have been partaken of as food, and any unguent for perfuming the body,—these are never unclean on the occasion of offering a *madhuparka*, or on the occasion of a *soma* rite.

[*Madhuparka* is a present made to an honoured guest; *madhu* or honey being an essential part of it.]

33. Roads, mud, and water, and boats, and paths, and grass, are purified by the sun and the wind; and so are buildings made of burnt bricks.

34. A continuous stream is never unclean, nor dust which is carried by the breeze here and there; and women, and aged persons, and infants too, are never unclean.

35. During a civil commotion, or in exile, or when ill, or in misfortune, the first consideration is to preserve one's life; practice of religion should at the time be postponed.

36. By any kind of conduct, soft or cruel, one should deliver himself from a distressed state; the practice of religious rites ought to be left for a period when he is equal to the task.

37. After the misfortune is over, one should think of purification and religious rites. Thereafter purity may be recovered by him. He ought to practise religion when his troubles are past.

End of the seventh chapter.



EIGHTH CHAPTER.

1. Should cattle happen to die, while tied to a yoke, and without the owner's wish,—what should the expiation be for this involuntary sin?

2. The sin should be confessed before a number of such Bráhmans as have studied the Veda and its branches, as are conversant with the Institutes of Law, and devoted to their duty.

3. Bráhmans who know not the Gáyatrí relating to Savitá, who are unacquainted with the Sandhyá prayers, and with the sacrifice of fire, and who betake to tillage,—are Bráhmans in name only.

4. Bráhmans who know not the religious rites, nor the mantras,—who make their living solely on the merit of their caste,—though gathered by thousands, cannot constitute a council (*parishad* for expounding the law).

5. Whatever is said by densely stupid and senseless people unacquainted with the law for the expiation of sin,—the same multiplies a hundred-fold into sin, and the expounders are affected by the multiplied sin.

6. Where one, unacquainted with the Institutes of Law, prescribes an expiation for sin, the sinner is rendered pure—but the sin is transferred to the prescriber.

7. If four or three Bráhmans, whose knowledge of the Veda is thorough and complete, unite in expounding a rule of law,—the exposition is to be taken as the law to be followed;—not what is declared by a thousand men of a different character.

8. In expounding a rule of law, authorities should be sought, and consulted anew; sin is in terror from persons who do the same; for law declared by them is essentially right.

9. As water deposited on a piece of stone is dried up by the sun and the wind; so sin generated by evil deeds comes to an end, when a council have declared what the atonement is.

10. The sin affects not the sinner; it attacks not the council; it is destroyed, like water from contact with wind and solar heat.

11. Four or three Bráhmans, versed in the Veda, and daily worshipping the household fire, and endowed with capacity, are fit to form a council.

12. If the Bráhmans be such as have not set up a sacred fire, but at the same time are thoroughly versed in the Veda and its branches, and are acquainted with what the law is, five or three of such would form a council.

13. Of saints, possessing knowledge of the nature of the soul, Bráhmans in caste, performing sacrificial rites, and who have bathed on completion of the religious ceremonies which the Veda prescribes, even one can form a council.

14. I have first declared five to be the right number; but in the absence of five, three of such as are devoted to the occupation prescribed for their caste, would be fit to constitute a council.

15. Besides these—whatever other Bráhmans there may possibly be, who are the bearers of the Bráhman name alone,—they, even though numbering thousands upon thousands, have not the qualification to form a council.

16. Like the figure of an elephant made of wood, or an antelope made with skin, is a Bráhman who is not educated: the three merely bear the names.

17. As is the site of a deserted village, or a waterless well, or an offering made upon what is not fire,—so is a Bráhman unacquainted with the mantras.

18. As a eunuch, by uniting with women, can beget no issue; as a barren soil cannot produce a crop; as gift is fruitless, if made to an ignorant man; so is a Bráhman unacquainted with the sacred words, good for nothing.

19. As by a gradual putting on of tint after tint, a picture is developed into a life-like form; so, sacraments performed with recited hymns, bring out the inherent virtue of the Bráhman.

20. If Bráhmans, the mere bearers of a Bráhman's name, presume to prescribe a penance for sin,—they are guilty of a sin, and are destined to go to hell.

21. The Bráhmans who habitually study the Veda, and are constant in performing the five sacrificial rites, even though addicted to sensual pleasure, are able to deliver all the three worlds.

22. Fire prepared on a cremating ground, can, when kindled, consume all; similarly a Bráhman, who knows the Veda, though eating everything, is yet like a god.

23. It is into the water that people cast all impure things; in the same way, the burden of all sins should be cast into the fire of a superior Bráhman.

24. A Bráhman, ignorant of the Gáyatrí hymn, is more unclean than even a Súdra; the Bráhmans who know the nature and the sanctity of the Gáyatrí hymn, are honoured and revered by all persons.

25. Even a Bráhman of a bad character deserves respect; but not so a Súdra, even though his passions may have been subdued by him. Who would quit a wicked cow, and try to milk a docile female ass?

26. The institutes of law form the car on which the Bráhman mounts; the Veda is the sword which he wields; whatsoever he says, even in joke, is to be taken as the highest rule of law.

27. One skilled in each of the four Vedas; one who knows what a religious duty is and what is the expiation for its breach; one who is competent to expound the law; one versed in the branches of the Veda; one who has studied the institutes of law; and the three, who are in any of the higher stages of life—these ten persons are the best fitted to form a council.

28. The penance should be prescribed with the approval of the king; it should never be prescribed independently of the king; but where the penance is trifling, it may be carried out (without such approval).

29. If the king intends to lay down the law, disregarding what the Bráhmans say,—the sin is multiplied a hundred-fold, and, so increased, affects the king.

30. Expiations should be prescribed in front of a temple; then the prescriber shall perform a Kṛichchhra for himself, and then recite the Gáyatrí hymn, the mother of the Veda.

31. The sinner must shave his head, including the coronal lock; he must plunge in the water at sunrise, sunset, and noon; he must pass a night in the midst of cows; and in the daytime must follow the footsteps of cows.

32. In heat, in rain, in cold, or when the wind is blowing hard, he must not seek to shelter for himself without procuring a shelter for the cow, so far as he is able.

33. Whether it be in his own, or in any other person's house, or in a field, or on a threshing-floor,—if he espies a cow consuming corn, he must not give a warning to any; nor must he warn the owner, if the calf be (stealthily) sucking the milk.

34. The sinner should drink water when the cows would drink; he should go to sleep when they are about to sleep; if a cow gets a fall, and sticks in the mud, he should raise her with the exertion of his utmost strength.

35. He who loses his life for a Bráhman's sake, or on a cow's behalf, is freed from the sin of killing a Bráhman; so also is he who has saved the life of a Bráhman or a cow.

36. Having regard to the special feature of the sin, which may have been incurred by killing a cow, one should prescribe the Prájápatya penance. The two forms of expiation, Kṛichchhra and Prájápatya, may be divided into four grades.

37. For the first day the rule should be to take only a single meal; for the next day, to eat at night; for the third day, to eat what, unasked, is given to him; and on the fourth day, to live on air.

38. For two days, to have only a single meal a day; for two days to eat only at night; for two days, to eat, what, unasked, is given to him; and for two days, to subsist on air.

39. For three days to have a single meal a day, for three days to eat only at night; for three days to refrain from asking for food; and for three days, to subsist on air.

40. For four days to have a single meal (a day); for four days to eat solely at night, for four days to refrain from asking for food; and for four days to subsist on air.

41. When the penance has been finished, Bráhmans should have a feast given them; and a gratuity too is to be given them; and the Bráhmans should inaudibly recite the purificatory sacred hymns.

42. The killer of a cow, who has feasted the members of the Bráhman caste, will undoubtedly be free from sin.

End of the eighth chapter.

NINTH CHAPTER.

1. Where cows are confined, or are tied, simply with the object of protecting them from harm, no sin arises on the death of a cow, whether (the death be caused by) voluntary or involuntary action.

2. If a cow is killed by striking it with an instrument larger than a stick, then the expiation for it should be twice of what has been detailed hereinbefore.

3. On death from confinement, a quarter of the penance is to be performed; on death from binding, two quarters; on death from tying to a yoke, three quarters; the entire penance, when hitting causes the death.

4—5. Death in a pasture, or in the house, or in places difficult of access, or in rugged and uneven spots, or in rivers, seas, and other like places, or at a river's mouth, or at a spot where the conflagration of a forest has taken place is denominated death by confinement.

6—9. Death occurring while a bull is tied to a yoke, or with a band round the belly or neck, or with an ornament of any kind, whether in a house or in a wood, would be death by binding, whether brought about wilfully or not. If death should happen while the bull is attached to a plough, or to a cart, or oppressively burdened by men on the back, then also it is said to be caused by a tie. If a person drunk, heedless, or mad, whether conscious or unconscious of his act, whether wilfully or otherwise, excited with wrath, hits the cow with sticks or stones; and the cow so hit happens to be killed, the death is said to be caused by hitting.

10. A staff as thick as the thumb, and as long as an arm, and which has been recently broken from a tree, is fresh, and has the leaves yet upon it, is denominated a daṇḍa or 'stick.'

11—12. If a bull, hit with a stick, falls down, or faints; then gets up, and walks some five or seven or ten

steps; or eats a mouthful; or drinks a little water; and then dies, there is no sin, and no expiation is needed; provided the bull had been previously afflicted with some disease.

13. If the fœtus of a cow is destroyed, while it is in an amorphous state, a quarter penance is prescribed for the sin; when it has attained some distinct form, then the penance should be two quarters; by destroying a fœtus which has not yet developed its consciousness, the sinner must perform three quarters.

[Mádhava says that there are four states of the fœtus in the womb,—*viz.*, amorphous, morphous, unconscious, and conscious; in the amorphous, or '*piṇḍa*' condition, the fœtus is but a bubble.]

14. In a quarter penance, the rule is to shave the hair all over the limbs; in two quarters, the beard likewise; in three quarters, the shaving is to be of all hair, except the coronal lock; but on killing after birth, the shaving includes the coronal lock too.

15. In a quarter penance, the gift to be made is a pair of clothes; in two quarters, a vessel made of bronze; in three quarters, a bull; and in the full, a couple of cattle is the gift prescribed.

16. If all the members of the fœtus are complete, or if it be observed to have consciousness, or fully developed in its limbs, large and small—then the sinner must perform twice the penance for killing a cow.

17—18. If a person has hit a cow with a piece of stone or with a stick,—he must perform a quarter penance on breaking a horn; and two quarters on fracturing a bone; on injury to an ear, three quarters; but the penance should be full, when death is caused.

19. On breaking a horn, a bone, or the spine about the waist, if the animal lives during the next six months,—there is no penance prescribed by law.

[Mádhava says that, in case the animal survives six months, the penance prescribed for causing death need not be performed; but the penance for the particular injury must yet be performed.]

20. On causing a fracture or a wound, the sinner with his hand must apply some oily substance to the injured part; fodder also must be given to it, till it is restored to full strength.

21. The man must nurse it, till its entire body is rendered whole; and then, in a Bráhman's presence, he is to make obeisance to it, and bid it farewell.

22. If the entire body is not rendered whole again, if the body remains injured still,—then half the penance for killing a cow is to be prescribed for the sinful man.

23. If cattle are bound or confined, with a view to protect them at night, and if pain is caused, by reason of loading or unloading the beasts, there is no sin.

24. If a bull happens to be unduly burnt, on the occasion of cauterizing an injured part; or if a bull is loaded beyond his strength; and if he be sent, so loaded, to cross a river, or travel over hills,—the following penances are prescribed by law:

25. On an excessive burn, a quarter of the penance; two quarters, in case of an excessive load; on boring the nose of the bullock, and putting a rope through the bore, three quarters; on causing death, the entire penance.

26. If a reckless person, using force, causes death to a cow, with a clod, a piece of wood, or a piece of stone,—the following is the penance to be prescribed for him.

27. In case of death being caused by a piece of wood, the penance *sántapana* is prescribed by law; in case of a clod, the *prájápatya* penance; in case of a piece of stone, the *tapta krichchhra;* in a case of death being caused by a cutting instrument, *atikrichchhra* is the penance.

28. Five cattle are the gratuity in the *sántapana* pen-

ance; in the *Prájápatya*, three cows are prescribed; it is eight cows, in the *Taptakrichchhra* penance; thirteen cows in the *Atikrichchhra*.

29. On killing an animal, gift of a similar animal should be made; or some price equivalent thereto: this is in conformity to what Manu has said.

30. If by reason of an excessive burn, a bull should die, while tied with the harness ropes, the penance is a single quarter, duly performed: so Paráśara has said.

31. There are six causes by which death may be caused; confinement; bonds; loading; hitting; sending to difficult grounds; and harnessing.

32. If, while the body of the beast is carefully bound with various bonds, the animal happens to die in the house, the sinner is bound to perform half the penance prescribed for killing a cow.

33. The ropes for binding cows must not be made of cocoanut fibre, nor of flax or hemp, nor of hair, nor of *munja* grass, nor of the bark of a tree, nor of iron chain; should they be unavoidably bound with any such material, the owner should be ready with an axe, (to sever the bonds,) should any emergency arise.

34. The ropes for binding (cattle) should be made of the fibres of the *kusá* or the *kásá* grass; and while so fastened, the beast should have its face turned to the south; should the beast be burnt while fastened with such ropes, there is no liability to any penance.

35. If, however, there be a piece of wood connected with the ropes of the above character, the question arises, what form of penance is prescribed by law? In such a case, one should recite the Gáyatrí hymn, the goddess that purifies sins, and thereby free himself from the sin.

36. If the owner sends his cattle to graze near wells and tanks, to grounds where trees are being felled, or if he sells them to persons who eat beef,—then he is affected with

the sin of killing a cow, if death is caused to cattle thus dealt with.

37—38. On the occasion of worshipping a bull, should the bull, while being driven to run, (as a part of the ceremony of worship), have his side broken; or get his ear or heart broken or injured, by reason of falling into a well; or, while getting out of the well, get his neck or legs injured or broken; and the animal expire in that state;—in such a case, three quarters of the penance should be observed.

39. If a cow dies, having, in order to drink water, entered a very deep well, or dies on an embankment by a river, or on a dyke across a river, or at artificial reservoirs for watering cattle,—then the owner is liable to no expiation.

40. No expiation is necessary for the death of a cow in a well, or an embankment, or an elongated or a small tank,—or in other excavations made for a religious purpose.

41. But if any one should make an excavation just at the door of a house, or at places where the cows usually dwell, or within the house for his own purposes, (the object not being to win any religious merit,)—he is liable to an expiation, if a cow should expire by falling into it.

42. If cows, while confined or tied at night, are killed by tigers or by snakes, or are burnt to death, or killed by lightning,—there is no liability to expiate the sin.

43. If a village is attacked with flights of arrows,—in consequence whereof cows are killed, or if a house tumbles down and thereby kills cows,—or if they are killed on account of excessive rain,—there is no liability to expiate the sin.

44. For death of cows caused in course of warfare, or a conflagration, or the assault of a hostile force,—there is no necessity for a penance.

45. In a case of difficult parturition, if the cow has to be fastened for drawing the fœtus out, and the animal

expires in spite of every care, there is no liability to perform a penance.

46. In binding or in confining cows, if a large number dies, by reason of an error on the cattle doctor's part, penance should be directed in such a case.

47. When spectators keep aloof, and refrain from giving help to cows or bulls in distress they are affected by sin.

48. When a single cow is killed by many in concert, and it is not known whose stroke has actually caused the death—then the officers of the king are to subject them all to some form of ordeal, to find out the person who really killed the cow.

49. If a single cow has been put to death by many persons through a mere accident; they must each separately perform a quarter of the penance for killing a cow.

50. By seeing the blood, it is inferred that a cow has been killed; leanness shows that disease has been the cause of death; saliva about the teeth betokens the fact that the bite of some animal must have caused the death: thus is ascertained the fact of natural or violent death. Injuries other than death are inferred by facts like this,—that the animal is averse to take its food; or is unable to proceed on the way.

51. Manu, versed in all the branches of learning, has prescribed a general penance for killing a cow, where the special features of the sin cannot be known. He directs that a person killing a cow is to observe the lunar fast.

52. If a sinner desires to retain his hair, then he must perform a double penance; a double fee is essential for a double penance.

53. If the defaulter be a king, or the son of a king, or a learned Bráhman,—the penance to prescribe in their case is, that they may dispense with the shaving of the hair.

54. For women and virgins, the shaving of the head is taken as accomplished when the entire mass of hair is

raised and the top is clipped to the extent of two fingers' breadth.

55. As regards a woman, there is no shaving of the head; nor sitting or sleeping at a distance from home; nor must a woman spend the night on the grazing ground; nor in the day-time follow the steps of a cow.

56. Specially must a woman refrain from following the cows, where, to do so would take her to rivers, and confluences, and likewise to forest tracts. Women must not wear a garment of skin. Thus is penance performed in their case:

57. They should wash at sunrise, sunset, and noon; should also perform the worship of gods; the penance, whether a Krichchhra or a Chándráyaṇa, is performed by them, while living in the midst of friends. They are to stay in the house, and to perform the penance in a pure spirit.

58. In this world, if a person, who has been guilty of the sin of killing a cow, makes an attempt to conceal the fact, undoubtedly he goes to the frightful hell *Kálasútra.*

59. Released from that hell, he is born again in the mortal world, a feeble and impotent man, leprous and wretched, for seven successive existences.

60. Therefore sin should ever be disclosed; and the prescribed penance should always be performed. One should forswear immoderate wrath towards a woman, a child, a cow or a Bráhman.

End of the ninth Chapter.

TENTH CHAPTER.

1. Now I shall describe the penances which are salutary for all the castes. For sexual intercourse with a prohibited relation, the penance meet is Chándráyaṇa.

2. In the dark half of the month, one must take off from his daily food, mouthful by mouthful on each successive day; it should begin in the light half of the month; on the new moon day, there is an absolute fast; this is the rule for the Chándráyaṇa penance.

3. Each mouthful is to be made as big as a hen's egg; otherwise, the sinful man would be wanting in good faith, and win no religious merit; so he would not obtain freedom from the sin.

4. Having performed the penance, a feast should be given to Bráhmans; a pair of clothes, and a couple of cattle, form the fee for the Bráhmans.

5. Should a regenerate man commit adultery with a woman of the Cháṇḍála or S'vapáka caste, he should, by order of Bráhmans, fast for three successive nights.

6. And Parás'ara has declared, that the fee to be given is a couple of cows, whereby freedom from the sin is obtained. Should a Kshatríya or a Vais'ya, cohabit with a woman of the Cháṇḍála caste,

7. He is to perform a double *Prájápatya*, and to pay a fee of two couples of cattle, each couple to include a female and a male.

8. If a S'udra commits an act of guilt with a woman of the Cháṇḍála or S'vapáka caste, he must perform the *Prájápatya* penance, and give a fee of four couples of cattle, each couple to include a female and a male;

9. If a person, bereft of all sense, cohabits with his mother, or sister, or self-begotten daughter, he must per-

form a three-fold *Kṛichchhra* penance; a three-fold *Chándráyaṇa* should also be performed; he must, likewise, cut off his male organ.

10. On cohabition with a mother's sister, it is requisite to cut off the male organ; but if it has been done unwittingly, the sinner must perform a double Chándráyaṇa. He must give ten couples of cattle, each couple to consist of a female and a male, as fee: this is the expiation as declared by Parására.

11. On sexual union with a father's wife, or a near relative of the mother, or a brother's daughter, or the preceptor's wife, a son's wife, or the wife of a brother, or the wife of a brother of the mother, or any woman of the same gotra, a three-fold Prájápatya is the expiation prescribed; a couple of cattle is the fee to be given. Thus the sinner undoubtedly gets rid of his sin.

12. On carnal intercourse with a beast, or a prostitute and the like, or with a female buffalo, or with a female camel, or with a she monkey, or with a sow, or a female ass, one should perform the Prájápaṭya penance.

13. On carnal intercourse with a cow, the sin is removed by three nights' fast; a cow should be presented to a Bráhman as fee. On carnal connection with a female buffalo, a female camel or an ass, the sin is removed by one night's fast.

14. On the occasion of a civil commotion, or in a war, during a famine, or an epidemic, or when people are being carried away as captives of war, or when there is a panic (in the land), one should always look after his wife.

15. If a woman has associated with persons of the Cháṇḍála caste,—then a meeting of not less than ten Bráhmans should be assembled, and she should proclaim her sin before them.

16. A well should be made, deep enough to sink as far as the neck, and full of cow-dung and water and mud; the

woman should fast and stay within the well; and should come out at the end of an entire day and night.

17. She is to shave her head, including even the coronal hair; she is to eat unripe barley mixed with water; she is to fast for three successive nights, and stay in water for a single night.

18. She must prepare a decoction with either the root, or leaves, or flower or fruit, of the creeping plant called the Sáṇkhapushpí, mixed with gold and the five articles derived from a cow; and she is to drink this decoction; then she must live on one meal a day, until she is in menstruation.

19. So long as she performs the penance, she is to dwell outside the house; after the penance has been fully performed, she should give a feast to Bráhmans. For fee she should give a couple of cattle. This is the purification declared by Manu, the self-existent's son.

20. For a woman of any one of the four castes, if she is guilty of a sexual union with a Cháṇḍála, the purification is a Chándráyaṇa. As the earth is, so is a woman; she therefore should not be regarded as wholly unclean.

21. If a woman is enjoyed by force, or by putting her in terror, or after she has been taken as a prisoner of war; she is to perform the *Sántapana* penance: the sin is thus removed, as Parására has said.

22. If against her will, a woman has been once enjoyed by a wicked man; she becomes pure by a Prájápatya, and by the flow of blood during her monthly courses.

23. If a person's wife drinks spirituous liquor, half his body becomes polluted by sin; there can be no expiation for him, half whose body has become polluted by sin. But he should perform a *Kṛichchra-sántapana*, while all along reciting the Gáyatrí hymn.

24. A *Kṛichchhra-sántapana* consists in eating cow-dung, cow's urine, milk, curd, ghí, and water in which kuśá

grass has been dipped, and likewise a fast for a single night.

25. If a woman becomes pregnant by her paramour, at a time when her husband is dead, or is missing;—she being a wicked and a degraded woman, should be carried to the territory of a different king, and be abandoned there.

26. If a Bráhman woman, goes away with a paramour, she should be regarded as totally lost; there can be no further intercourse with her.

27. If a woman, from passion, or senselessness, abandons her relatives, her husband and sons, and goes away, she is lost, so far as her future life is concerned;—altogether lost, so far as her relations are concerned.

28. If a woman is struck with a stick or the like on account of some mischievous or senseless act, and she gets incensed and goes away, and if it be her first offence,—there is no objection to her coming back again.

29. If she comes back within ten days, there is no liability to perform a penance. For ten days, a woman should not be given up as lost. But on information that she has committed the act of sin, she should be given up within ten days.

30. The husband must perform a *Kṛichchhra* penance; and the relatives, half a *Kṛichchhra*. And those who have associated with them in drinking or eating, are purified by fasting a day and night.

31. If a Bráhman female goes away, although not accompanied by a paramour, still her relatives must give her up, for fear that she may have had, after her departure from the house, sexual intercourse with a hundred men.

32. To whatever house a polluted Bráhman woman goes in company of a paramour,—whether her husband's, or father's, or mother's or paramour's house,—the house itself becomes impure by reason of her presence.

33. That house should be scraped, and then wetted with

the five articles derived from a cow; all the earthen vessels should be thrown away; and the clothing and the wood should be purified.

34. All furniture should be purified in the prescribed form; vessels made with shells of fruit are to be rubbed with the hair of the cow; copper vessels should be purified with the five articles derived from a cow, and those of white copper by ten times rubbing them with ashes.

35. A Bráhman should perform the penance propounded by other Bráhmans; he should give a fee of a couple of cattle; and should perform a double *Prájápatya.* For the others, the purification is a fast for a day and night, and swallowing the five articles derived from a cow.

36. Bráhmans and others are purified by fasts, rites, ablutions, daily prayers and worship of gods; by recitation of sacred hymns, burnt-offerings, by acts of humanity and charity.

37. The ether, the wind, and the fire, are ever pure; and so is water lying on the ground. The *kus'a* grass, like sacrificial vessels, are not unclean, so long as the rites are being performed.

End of the tenth Chapter.

ELEVENTTH CHAPTER.

1. If a Bráhman has partaken of any impure food, or has swallowed virile seed, or beef, or a Cháṇdala's food, he should perform a *Kṛichchhra-chándráyaṇa.*

2. If it be a Kshatriya or a Vais'ya, he should perform half a Chándráyaṇa. If a S'údra has committed a sin of the above character, he should perform a *Prájápatya.*

3. A S'údra should swallow the five articles derived from a cow; a regenerate man should drink *Brahma-kúrchcha.* The fee to be given is one, two, three or four cows, in the order of castes,—beginning with the Bráhman.

[*Brahma-kúrchcha* will be explained by the author a little further on. Verses 27 to 36.]

4—5. If a Bráhman has partaken of a S'údra's food, or the food of a person unclean on account of an impurity of birth, or of a person who is unfit to be associated with in the matter of food, or any food suspected to be unclean, or any prohibited food, or the leavings of what another has eaten, and if this be done either with or without knowledge, or on account of being in a condition of distress;—the Bráhman, when he knows, should perform a *Kṛichchhra ;* and part of the purificatory process is to drink *Brahma-kúrchcha.*

6. If any food has been polluted by being first touched with the mouth of children, or by mungooses or cats,—it will become pure on being besprinkled with water in which sesamum and the *kus'a* grass have been dipped.

7. When a number of Bráhmans have sat down together, in a single row, to eat their food, and of them, even when one has left his plate, the others should not be made to eat their respective food.

8. If a Bráhman, from ignorance, should partake of the food, after it has become unclean, by the rising of one out of a row,—then he should perform the *Kṛichchhra* penance, and likewise the *Sántapana.*

9—10. If a regenerate man, without knowledge, partakes of the milk of a cow that has recently calved, or if he eats the white garlic, or the egg-fruit, or the red garlic, or onion, or a juicy exudation from a tree, or the property of a god, or mushrooms, or the milk of a female camel or a female antelope;—by fasting three nights, and eating the five articles derived from a cow, he becomes pure.

11. After knowingly eating the meat of a frog, or of a mouse, a Bráhman will become pure by taking unripe barley as food.

12. A *Kshatriya*, or a *Vais'ya* leading a religious life, and duly engaged in the ceremonies prescribed for his caste,—should on all occasions partake of food in his house, whenever a ceremony for the gods or for departed ancestors takes place in his house.

13. When a S'údra gives a feast, a Bráhman may eat ghee or milk or sesamum oil or any food cooked in some oily substance,—provided he goes to the bank of a river to eat it.

14. If a S'údra be addicted to flesh meat and spirituous drinks, and constantly engaged in low occupations—he, like a member of the *S'vapáka* caste, should be shunned by a Bráhman from afar.

15. A Bráhman should never shun such *S'údras* as are employed in the service of regenerate men, abstinent of spirit and flesh meat, and duly employed in their own occupation.

16—17. If a Bráhman unwittingly partakes of food belonging to one who is unclean on account of impurity caused by birth or death,—what should be the expiation, having reference to each particular caste? In case of a S'údra's food, unclean on account of impurity by birth,—

the purification is the recitation of the Gáyatrí hymn for eight thousand times;—in case of a *Vais'ya*, five thousand times;—in case of a *Kshatriya*, three thousand times.

18. If the food of a Bráhman be partaken, then the recitation should be two thousand times. Or purity may be attained by reciting the hymn of the *Sámaveda*, which is known under the name of the Ṛishi Vámadeva.

19. If dry food or milk, or any oily substance, be brought from a S'údra's house and cooked in a Bráhman's house,—that may be taken as food:—So Manu has said.

20. If at a time of distress, a Bráhman has eaten in a S'údra's house, he becomes pure by repentance;—or he should one hundred times recite the verse of the Veda named the Drupadá.

21. Among the S'údras, these are the sub-castes whose food it is allowable to partake;—*viz.*, a *Dása*, a *Gopála* (cow-herd), a *Nápita* (barber), a *Kulamitra*, an *Ardhasílin;* and also one who delivers himself up.

22. A person begotten by a Bráhman upon a S'údra female, is a Dása if he has not received the sacrament; he becomes a *Nápita* on receiving the sacrament.

23. A son begotten by a Kshatríya on a S'údra female, is known by the name of *Gopála;* Bráhmans undoubtedly may partake of his food.

24. A person begotten by a Bráhman on a Vais'ya female, on receiving the sacrament is known by the name of *Ardhika;* Bráhmans may no doubt partake of his food.

25—26. If among castes, whose food it is not allowable to partake,—water, or curd, or ghi, or milk contained in any vessel belonging to them, be unwittingly partaken by one—what should be the purification? If a Bráhman, or a Kshatriya, or a Vaisya, or a S'údra comes to have an answer to the above question,—(then this is the answer). A fast and *Brahmakúrchcha* are the purifications for a member of any of the four castes.

27. But there is no fast prescribed for a S'údra. He becomes pure by making a gift. *Bráhmakúrchcha* together with a whole day's fast would purify even a *S'vapáka*.

28. Urine of the cow, cow-dung, milk, curd, and ghi, these five are the five articles derived from a cow. They, and water in which the *kus'a* grass has been dipped,—are themselves pure, and therefore purify the sin.

29—31. Urine of a black cow ought to be taken; dung of a white cow; milk of a copper-coloured cow; and curd from the milk of a blood-coloured one; the ghi from the milk of a tawny cow; or all the five may be taken from a tawny cow. One *pala* of urine should be taken; cow-dung as high as half the thumb; seven *palas* of milk, and three *palas* of curd; one *pala* of ghi; and one *pala* of water in which *kus'a* grass has been dipped.

32. The cow's urine should be gathered, with the recitation of the Gáyatri verse; the cow-dung, with the verse beginning with the word '*gandhadvárá;*' the verse for taking milk begins with '*ápyáyasva.*' That for curd begins with '*dadhikrávṇah.*'

33. The verse to be recited when ghi is taken begins with the words, '*S'ukramasi;*' that for the water with the kus'a grass dipped in it begins with the words '*devasya tvá.*' The five articles derived from a cow, so sanctified by the recitation of the Rig-veda verses, are to be placed near the fire.

34. The mixture should be agitated with the verse '*ápohishṭháh, &c.*'; then it should be again sanctified with the verse, '*Mánastoka &c.*' Not less than seven kus'a grasses, with their thin ends uncut and intact, and which possess a fresh, shining colour like that of a parrot, should be used in taking up the mixture, and it should be thus made an offering of upon the fire.

35. The verses to be recited at the time of offering on the fire are those beginning respectively with the words,—

'*Irávatí;*' '*Idan vishnú* '*Mánastoke;*' and also the verse which has the word '*s'ám*' in it. What remains after the offerings on the fire should be drunk by the Bráhman.

36. When being drunk, it should be agitated with the recitation of the word 'om,'—called the *pranava;* it should be churned, and taken up and drunk, each act being accompanied by the recitation of that word.

37. Whatever sin there may lie in the body of embodied beings, lurking in the skin or in the bones,—is wholly burnt by the 'Brahmakúrchcha;' as fuel is burnt by kindled fire. For, it is pure in all the three worlds, and gods themselves are within it.

38. The god Varuṇa is in the urine of the cow; the god of sacrificial fire in the cow-dung; the god of wind in the curd; the moon in the milk; and the sun in the ghi.

39. When drinking, should any water issue from the mouth and drop into the vessel; that should be considered as not fit to be drunk; one must perform the Chándráyaṇa penance for it.

40—44. If a Bráhman sees that the carcase of a dog, a jackal, or a monkey has fallen into a well; or that a bone, skin, or the like has fallen; and if he has drunk of the polluted water; or if he sees a corpse has fallen; or the carcase of a crow, or an ordure-eating hog, an ass, a camel, a *gavaya*, an elephant, a peacock, a rhinoceros, a tiger, a bear, or a lion; and if the dead body sinks into the well; and if water of a tank so polluted be drunk; the expiation will be for all the castes, in accordance with the following order. A Bráhman becomes pure by three nights' fast; a Kshatriya by two days' fast; a Vaisya by one day's fast; and a S'údra by fasting for a night.

45. If food of one who never cooks for the Viśvédevás, or of one who habitually eats in another man's house, or of one who never cooks for giving food to others, be partaken

by a Bráhman,—he should perform the Chándráyaṇa penance.

46. If gifts are made by one who never cooks to give food to others,—they are fruitless, so far as the giver is concerned. Both he who gives and he who takes are destined to go to hell.

47. He, who having accepted and set up the household fire, does not perform the five sacrifices,—the saints declare him to be 'a person averse to cook for the sake of others.'

48. He, who every day rises in the morning, and, having himself performed the five sacrifices, subsists upon another's food,—he is the 'person who eats in another's house.'

49. He, who being in the householder stage of life, is totally devoid of all acts of gift, is declared by saints acquainted with law, as 'a person who never cooks for others.'

50. Different are the rules for each cyclical age; the Bráhmans who observe the religious rules prescribed for the particular age, are not deserving of any censure; for as the age is, so must the Bráhmans be.

51. If 'hum' (an exclamation of disrespect) be addressed to a Bráhman; or if a superior be addressed with 'thee and thou;' one should bathe, and fast for the rest of the day; should bow down, and beg pardon.

52. If one strikes a Bráhman even with a wisp of grass, or drags him with a piece of cloth thrown round his neck; or wins even a lawsuit against him; he should bow down and beg pardon.

53. For belabouring with a stick, the expiation is to fast an entire day; for knocking a Bráhman down, three nights' fast; if blood is drawn, the penance is *Atikṛichchhra;* in case of inward bleeding, the *Kṛichchhra* is the penance.

54. One performing the *Atikṛichchhra* penance is to subsist for nine days on as much food as may fill the palms of his hands; and there ought to be a fast for three nights. This is called the *Atikṛichchhra* penance.

55. When there takes place an intermixture of all the sins, the repetition of the *Gáyatrí* verse, ten thousand times, is the highest form of a purification.

[The word 'intermixture,' 'saṇkara' in the original, seems to mean the commission of more than one sin by one person at the same time.]

End of the eleventh Chapter.



TWELFTH CHAPTER.

1. After dreaming a bad dream, or vomiting, or shaving, or sexual intercourse, or contact with smoke from a funeral pile, the purification is to wash oneself.

2. For swallowing unwittingly ordure or urine, or any food that has had a contact with spirituous liquor, the three regenerate castes must again undergo the sacramental rites.

3. In the second performance of the sacramental rites, the bearing of a skin garment, the string for the waist, the stick, and the ceremony of begging alms—are dispensed with.

4. With a view to purification, after having swallowed ordure or urine, one should perform a *Prájápatya;* should prepare and drink the five articles derived from a cow; and should bathe: these render him pure.

5. What should be the expiation of the offender (*Pratyavasita*) who tries to kill himself by falling into water, or fire, or by falling from a precipice, or by undertaking a journey for a suicidal purpose?

6. The three (inferior) castes are rendered pure by a double *Prájápatya*, by a pilgrimage to holy places, and by a gift of ten cows accompanied by a bull.

7—8. I shall now relate the expiation for a Bráhman. He must go to a forest, and, at a spot where four roads meet, must shave his head, including the coronal lock, and then perform a double *Prájápatya.* He is to give a fee of two cows. This is the purification prescribed by Parására. He is thereby freed from that sin, and is restored to his Bráhman caste.

9. The learned have declared five kinds of bathing to be purificatory: the *Ágneya* or fiery bathing, the *Váruṇa* or the watery bathing, the *Bráhma* or Vedic bathing, the *Váyavya* or windy bathing, and the *Divya* or the celestial bathing.

10—11. The *Ágneya* bathing consists in bathing with ashes; the *Váruṇa* is plunging into the water; the *Bráhma* consists in reciting the verse 'apohishṭha, &c.;' the *Váyavya* is bathing with the dust raised by the hoof of a cow; but the celestial bathing takes place when one is drenched with rain-water, the rain coming down while the sun is shining. This kind of bathing is of equal efficacy with the bathing in the river Gañgá.

12—13. When a Bráhman is going to bathe, all the gods, together with all the groups of the *Pitṛis*, assume an airy form, and follow him, being thirsty, and desirous to have a drink of water. If the wet garment is wrung, they return, their hopes being unfulfilled; therefore, one should not wring his wet garment before offering libations of water to the *Pitṛis*.

14. If, while offering libations of water to the *Pitṛis*, one should place the sesamum seed in contact with the pores at the root of the hair on the body, and should offer libations with the seeds so placed, he should thereby be offering libations of blood and impurities to the *Pitṛis*.

15. If, after bathing, a Bráhman shakes his dripping hair, or performs *Áchamana* or (sipping water from the palm of his hand,) while yet he is in water,—he is not acceptable to the *Pitṛis* and the gods.

16. If, while performing the rite of *Áchamana*, he has his head or throat wrapped with cloth, or the posterior hem of his under-garment is not tucked up, or his coronal lock is not tied, or if he is without his sacred thread, he remains impure, in spite of the ceremony of *Áchamana*.

17. When he has come out of the water, he should not perform *Áchamana* in such a way that the drops may fall

upon the water; nor should he do so while in the water, in such a way as to let the drops of water fall upon the land; he should perform it while touching both water and land; thereby he becomes pure on the land and in the water.

18. One should perform *Áchamana*, after bathing, drinking, sneezing, eating, travelling on the road, and changing his garment, although he may have performed it once before.

19. After sneezing, spitting, touching the teeth, or telling a lie, or holding conversation with sinful men, one should touch his right ear.

20. Fire, water, the gods, the moon, the sun, and the wind, all dwell in the right ear of a Bráhman.

21. Bathing in the daytime, while being purified by the rays of the sun, is the approved form of bathing. Bathing at night is not approved unless when the Ráhu is visible in the heavens.

[*I. e.*, when an eclipse of the moon takes place.]

22. Bathing, making of gifts, austerities, and burnt-offerings, may be made at night when an eclipse is seen. Night otherwise is impure; therefore night is to be shunned in performing rites.

23. The *Maruts*, the *Vasus*, the *Rudras*, the *A'dityas*, and other deities, all disappear with the moon. Therefore, gifts are not proper at night.

24. At the ceremony on the threshing-floor, at marriage, when the sun passes over from one Zodiacal sign to another, and during an eclipse, gifts are allowable in the night time; but not allowable in any other case.

25. Making of gift at night is approved, if a son has been born, or at a sacrifice, or on the occasion of an obsequial rite, or when an eclipse is visible; but not approved in any other case.

26. The two *praharas* or watches in the middle of the night are called *Mahániśá*. During the *pradosha* or the first watch of the night one may perform bathing, as in the day-time.

[*Pradosha* seems to be the first *prahara* after sunset.]

27. A tree on a burning-ground, a funeral pile, pus, a Cháṇḍála, and a seller of the Soma plant; having touched any of these,—a Bráhman should plunge into water with his clothing on.

28. Before the gathering of bones, one, having wept, should perform the ceremony of bathing. For a Bráhman, (the gathering bones) should be performed within the tenth day *Áchamana* should be performed after it:

29. When the sun or the moon is seized by Ráhu, [*i. e.*, when a solar or a lunar eclipse takes place], all water becomes as pure as the water of the Gangá, so far as bathing and giving, and other religious rites are concerned.

30. Bathing performed with the *kus'a* grass is purificatory; a Bráhman should makes *Áchamana* with the *kus'a* grass; water taken up with the *kus'a* grass is as holy as a drink of the Soma juice.

31. Those who do not cherish the household fire, who are devoid of the daily conjunctional adorations, and who do not study the Veda,—they all are declared as S'údras.

32. Therefore, for fear of being turned into a S'údra, every endeavour should be made, particularly by a Bráhman, to study at least a portion of the Veda, (every day) in case he is unable to study the whole.

33. A Bráhman subsisting upon a S'údra's food, though he be engaged in constant study, in making burnt-offerings, and in reciting sacred verses, is not destined for an upward course.

['Upward course' is the same as 'going to heaven.']

34. To eat a S'údra's food, to associate with him, to sit at the same place with him, and receive knowledge by his instruction, would cause degradation even to one who resembles the kindled fire.

[Sanctity of life is often compared with kindled fire.]

35. A Bráhman who gets his food habitually cooked by a S'údra woman, or has got a S'údra woman for the matron of his house, is shunned by the *Pitṛis* and the gods, and goes to the hell called *Raurava.*

36. If a Bráhman fattens himself with the food of a S'údra polluted by the impurity of birth or death, I do not know what (vile) animals he will be born (in subsequent lives).

37. Twelve times he will be born as a vulture; ten times as a hog; seven times as a dog; this is what Manu has said.

38. To gain a fee, if a Bráhman performs burnt-offerings, as an officiating priest, on a S'údra's behalf; the Bráhman becomes a S'údra, and the S'údra a Bráhman.

39. If a Bráhman sits down, having taken a vow of silence,—he should not speak; if, while eating, he utters words, then he should cease to eat that food.

40. When his meal is but half finished, if he drinks water in that vessel, (which contains the food?)—he thereby destroys all the virtuous works that he has done for the satisfaction of the gods and the *Pitṛis;* he likewise destroys his own soul.

41. While Bráhmans are eating together, if one out of them leaves his plate before the others have finished their meal, he is a dunce; he is the worst of sinners; he is declared to be the killer of a Bráhman.

42. While the vessels for food still remain in their presence, if the Bráhmans utter the word of 'farewell,' ('svasti' in the original), the gods in that case have not their hunger appeased; and the *pitṛis* are disappointed.

[Mádhava says that before the vessels of food are washed, the ceremony 'svastiváchana' should not take place. This ceremony consists in the utterance of a certain Vedic verse in which the word 'svasti' repeatedly occurs. It is preparatory to giving the fee to the Bráhman and bidding him farewell; 'svasti' means 'well-being.']

43. One should never take his meal, except after bathing, reciting the sacred verses, and making burnt-offerings on the fire; nor should one eat off the reverse side of a leaf; nor at night, without a light.

44. The householder, who is kind, devoted to reflecting on virtue and for the good of those whom he has to support, and strictly impartial is the most sensible.

45. With wealth acquired by righteous means, one should support himself. He who makes his living by unrighteous means, is unworthy to perform every kind of (religious) duty.

46. A person who preserves his sacred fire, a tawny cow, a person engaged in offering a sacrifice, a king, a religious mendicant, and the great ocean,—the very sight of these purifies one; therefore one should constantly obtain a sight of them.

47. One should keep in his house the following things: the wood for striking out a sacrificial fire, a black cat, sandal-wood, a precious stone, ghee, sesamum seed, a black skin, and a goat.

48. A piece of land, upon which may stand, without being closely tied, a hundred cows, and a single bull—ten times the area of such a field is called a *gocharma* (cow's hide) of land.

49. By making a gift of a gocharma quantity of land, a person is freed from all sins, such as the killing of a Bráhman, and like other sins, which he may have committed, by word of mouth, or in thought, or in deed.

50. If a gift is made to a person who has a family to support, to an indigent person specially to one learned in the Veda,—that gift becomes a source of good.

51. A person who wrongfully appropriates land can never be pure, although be may excavate tanks, wells, reservoirs and the like, and perform a hundred Vájapeya and other sacrifices, or may present a crore of cows.

52. If a woman is in menstruation within eighteen days from the last time she was, simple bathing will purify her; if after that period, the saint Us'anas has declared that the rule of three nights must be observed.

53. A person becomes impure by approaching a Cháṇḍála, a woman in confinement, a woman in menstruation, or a degraded sinner, within the distance of a yoke, or two yokes, or three yokes, or four yokes, in the reverse order.

[A yoke is a particular measure of length. 'In the reverse order,' *i. e.*, the rule of one yoke's length applies to a degraded sinner and so on.]

54. If a Bráhman comes nearer than the aforesaid lengths, he should bathe with his clothing on; if, unwittingly he comes in contact (with any of them), he should bathe, and then look at the sun.

55. When his hands exist, if a Bráhman, wanting in knowledge, drinks water with his mouth plunged into it [like a beast], he surely shall be born as a dog (in his next birth).

56—57. If a man, being angry, calls his wife by the name of a relation with whom sexual intercourse is prohibited by law, and if he again desires to treat her as a wife; then he must proclaim his sins in a meeting of Bráhmans; he must there say,—'I have done so, while I was fatigued, or angry, or senseless, or hungry, or thirsty, or terrified.' If a Bráhman has failed to fulfil a promise of making a gift, or a vow of performing a religious rite;—the expiation is three days' fast.

58. He should, at a confluence of great rivers, bathe three times, at dawn, noon, and sunset. After completing

the expiation, he should give away a cow, and feast ten Bráhmans.

59. If a Bráhman eats the food of a wicked Bráhman addicted to forbidden deeds, he must observe one day's fast.

60. Within the same day, he may become pure, if he would eat the food of a Bráhman who leads a religious life, and is versed in the Veda and its branches.

61. If a person dies in contact with impurities from the upper part of the body or the lower part of the body, or if he dies while not in direct contact with the surface of the ground, or if he dies while he was affected with some impurity on account of a relative's birth or death, his heir should perform three *Kṛichchhras*.

['To die not in direct contact with the surface of the ground' is the translation of the 'antariksha mṛita' in the original. It literally means 'dying in the air' or 'in a vacant space.' An instance is when a person dies, while lying down on a bedstead.]

62. A *Kṛichchhra* consists in reciting the Gáyatrí verse ten thousand times; or reciting the *Práṇáyáma* two hundred times; or bathing twelve times in a holy place, without drying the head after each bath; or in making a pilgrimage to a distance of two '*yojanas*' (eight kros'as).

63. If a householder willingly causes the discharge of his virile seed otherwise than in sexual intercourse, he should recite the Gáyatrí verse one thousand times, and should perform three *Práṇayámas*.

64. A Bráhman, versed in the four Vedas, should in a proper form, propound, by way of expiation for killing a Bráhman, a visit to the dyke on the sea (constructed by Ráma near Cape Comorin).

65. The sinner, staying at the spot where the dyke was made, must live by begging from the four castes; must shun persons of wicked deeds; and must not use an umbrella, nor wear shoes.

66. He is to proclaim himself thus:—"I am a sinner; I have committed a heinous sin; I have killed a Bráhman; I am standing at the door of the house, with the expectation of getting some alms."

67. He should likewise dwell in the midst of cows, within villages or cities; or in places of hermitage, or of pilgrimage; or near the sources of rivers.

68—69. At these, he is to proclaim his sin. By visiting the holy sea, extended over a breadth of ten *yojanas*, and over a length of one hundred *yojanas*, and piled up with the dyke constructed by the monkey Nala at the command of Rámachandra, and by looking at the dyke, one is freed from the sin of killing a Bráhman.

70. His soul being purified by a sight of the sea, he should plunge into the sea. Or if he be a king, ruling a territory, he should perform a horse-sacrifice.

71. Coming back, he reaches his house for dwelling there, with his sons and his servants, where he is to give a feast to the Bráhmans, and he is to give a fee of one hundred cows to such Bráhmans as are proficient in the four Vedas.

72. The killer of a Bráhman is freed from his sin, if the Bráhmans are prepared to give him a solution.

[This seems to imply, that if the Bráhmans are satisfied that his expiation has been properly performed, and express an opinion to that effect, the sinner is freed from the sin.]

73. The visit to the Setubandha has been declared to be the form of expiation proper for a person whose residence is to the north of the Vindhya hill. This is the opinion of Parás'ara.

74. For killing a woman, engaged in performing a religious sacrifice, the same expiation, which is prescribed for killing a Bráhman, must be undergone.

75. A Bráhman who has drunk wine must go to a river that falls into the sea; he must perform a Chándráyaṇa,

which being finished, he is to give a feast to the Bráhmans, and by way of a fee, he is to give a cow and a bull to the Bráhmans.

76. If a Bráhman has drunk wine only once, he must drink flaming hot spirituous liquor; thereby he will purify himself, both as regards this world, and as regards the other world.

77. If gold belonging to a Bráhman be stolen by one, he is to take a pestle in his hand, and of his own accord to come before the king, in order that the king may kill him.

78. If he is let off by the king, or if he is killed,—in either case, he is freed from the sin. If the theft has been willingly committed, it is then that he is fit to be killed.

79. As a drop of oil spreads over the water,—so is sin transmitted from one person to another, by reason of sitting, sleeping, travelling, talking, and eating together with a sinner.

80. The Chándráyaṇa penance, the eating of unripe barley, the form of making a gift, called the Túlápurusha, [*i. e.*, making a gift of such a quantity of any substance as is equal in weight to a male human being], and the act of walking behind cows,—these put an end to all kinds of sin.

81. This compilation of the ordinances of law, consisting of five hundred and ninety-two ślokas, is the work of Parás ara.

82. In accordance with the rules for studying (similar works), these institutes of law should be carefully studied, without fail, by a person who desires to go to heaven.

End of the Twelfth Chapter.

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